

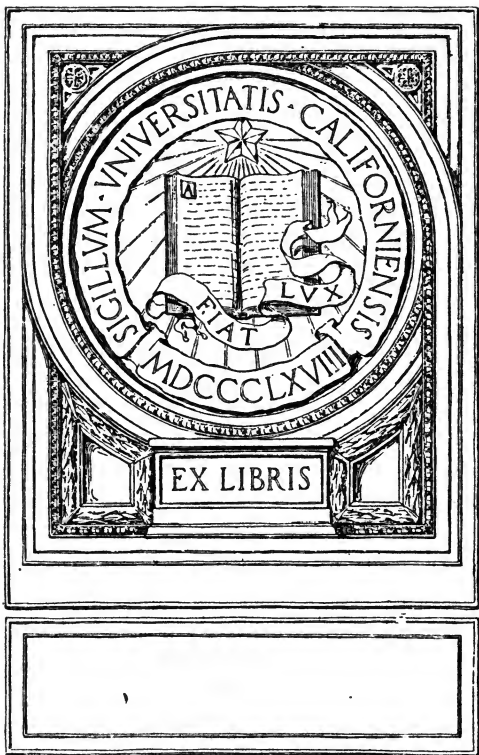
COLLEGE VOLUNTARY STUDY COURSES

Student Standards of Action
ELLIOTT-CUTLER

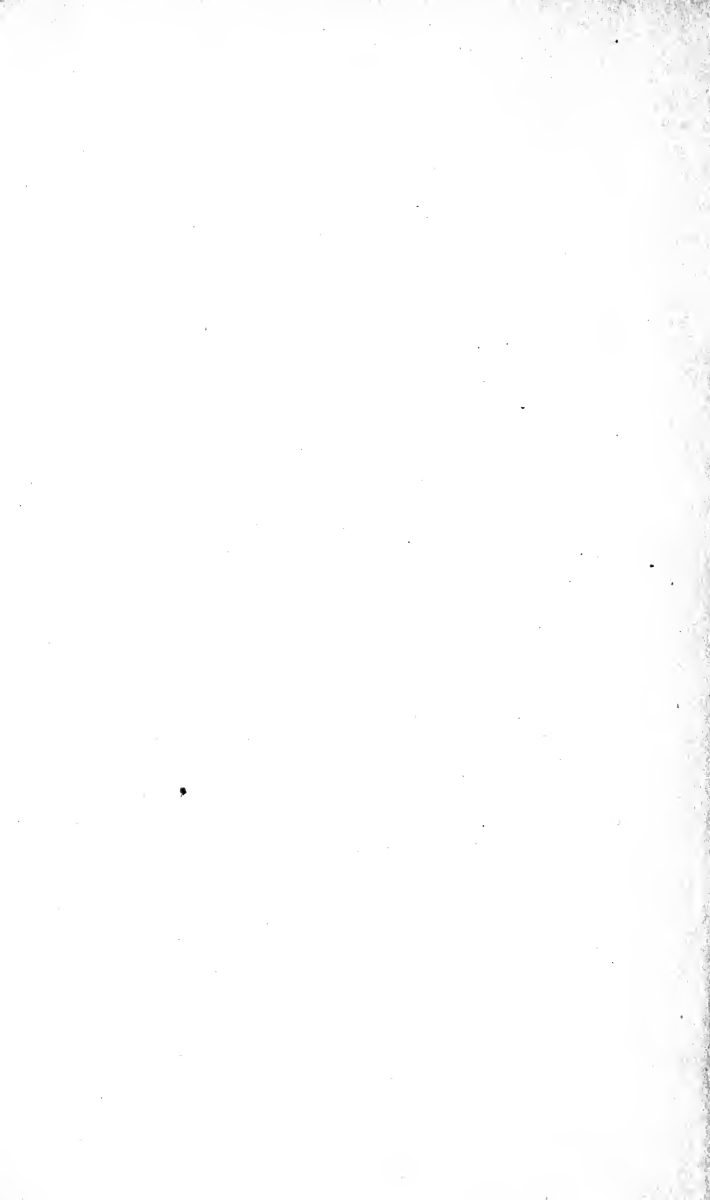
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COLLEGE VOLUNTARY STUDY COURSES

FIRST YEAR—PART I

Student Standards of Action

By

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AND

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WRITTEN FROM OUTLINE PREPARED BY
SUB-COMMITTEE ON COLLEGE COURSES
SUNDAY SCHOOL COUNCIL OF EVANGELICAL
DENOMINATIONS

AND
COMMITTEE ON VOLUNTARY STUDY
COUNCIL OF NORTH AMERICAN STUDENT MOVEMENTS

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INTRODUCTION

This text is planned for the use of students in colleges, universities and normal schools, both for personal study and in voluntary discussional classes. Each chapter is divided into three sections: Daily Readings, Study for the Week, and Suggestions for Thought and Discussion. In the Daily Readings an introductory paragraph states the problem for the week, and this is followed by a brief presentation of seven phases of the problem, one for each day, with personal questions and appropriate Bible passages. They are intended as the basis for daily thoughtful Bible reading and prayer, usually known as the Morning Watch. The Study for the Week summarizes the week's problem, discusses the Bible passages in an attempt to determine Jesus' principles, and raises the application of these principles to the pertinent student problems. The Suggestions for Thought and Discussion give a series of thought-provoking questions as a review of the week's chapter. It is hoped they will be suggestive both for personal meditation and for class discussion.

Twelve outstanding student questions from the viewpoint of Jesus' standards of action are considered in this book. No chronological study of the facts of His life, or detailed analysis of His character, has been attempted. The issues in each one of these questions are frankly considered. On the other hand, the text is more than a book of ethics. It looks directly to the life and words of Jesus for the solution of these student problems. Care has been taken to avoid the proof-text method and the warping of any particular passage to fit a particular purpose. A reverent attempt has been made to discover in the life of Jesus those great, underlying principles that are pertinent to these particular problems.

For the purpose in hand it has been considered better, instead of commencing with the text of the Bible and seeking

STUDENT STANDARDS OF ACTION

to find its general application to our lives, to begin with the problem and then seek the Bible principles which alone will solve the problem.

This text will do its best service where, in academic study or previous Sunday-school training, there has been secured a background knowledge of the life and times of the Master.

This text has grown so completely out of the cooperation of students, professors and others acquainted with the colleges, that it is impossible to give credit to all who have rendered assistance. The text has been discussed at every stage of its development, and continuous help has been given, both in committee meetings and personally, by Dr. Geo. T. Webb, Dr. Henry H. Meyer and Dr. B. S. Winchester, Sunday-school Editors of the Baptist, Methodist Episcopal and Congregational denominations, and members of the Sunday-school Council Sub-Committee on College Courses; and by the secretaries responsible for voluntary study in the Student Young Men's and Young Women's Christian Association and Student Volunteer Movement, and members of the Committee on Voluntary Study. The authors are under obligation to Prof. Ernest DeWitt Burton of the University of Chicago, and Prof. Edward Everett Nourse of Hartford Theological Seminary, for help on New Testament exegesis. They wish also to thank Prof. Norman E. Richardson of Boston University School of Theology; Prof. Henry B. Wright of Yale Divinity School; Dr. Ralph Welles Keeler, Assistant Editor of Methodist Episcopal Sunday-school publications; Mrs. Stephen Baker, Mrs. Theresa Wilbur Paist, and other representatives of the Women's Movement in the United States; and Miss Una M. Saunders of the Canadian Women's Movement, for detailed and constructive suggestions on the manuscript. Especially are the authors under obligation to Mr. Frederick M. Harris of the International Committee of Young Men's Christian Associations for repeated help on the manuscript and for his final careful editorial revisions.

INTRODUCTION

COLLEGE VOLUNTARY STUDY COURSES

"Student Standards of Action" is the first of a series of texts to be known as College Voluntary Study Courses. The general outline for this curriculum has been prepared by the Committee on Voluntary Study of the Council of North American Student Movements, representing the Student Young Men's and Young Women's Christian Associations and the Student Volunteer Movement, and the Sub-Committee on College Courses of the Sunday School Council of Evangelical Denominations, representing twenty-nine communions. Therefore the texts are planned for the use of student classes in the Sunday school, as well as for the supplementary groups on the campus. The present text has been written from a detailed outline prepared by these two Committees and under their direction, and it is expected that such outlines will be prepared for future courses.

The texts are not suited for use in the academic curriculum, for they have been definitely planned for voluntary study classes. In the preparation of the outline there was extended consultation and cooperation with the Eastern and Western Associations of Biblical Instructors and with various professors, both individually and through the Universities and Colleges Section of the Religious Education Association. Dealing, as they do, with the more immediate problems of students, both personal, social and missionary, and intended as the basis of voluntary action, the texts are definitely planned to supplement academic work in the Bible, foreign missions, sociology and economics. Indeed, they will be most effective where the members of the group have had or are taking work in the academic curriculum along these lines as a background.

This series, covering four years, will form a minimum curriculum for the voluntary study of the Bible, foreign

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missions and North American problems. Daily Bible readings will be printed with each text. The student viewpoint will be given first emphasis—what are the student interests, what are the student problems.

SUGGESTIONS TO THE GROUP

The most interesting and effective discussions in the group or class are possible only when the members have studied the lessons personally. The text, first, has brief Daily Readings as the basis of a growing friendship with God. The readings for each week are numbered 1 to 7, intended for the first day, second day, etc. The Study for the Week is intended as the basis for a longer period once a week when more extended and careful study can be devoted to the week's problem and Bible passages.

While the general arrangement of chapters in the book conform to a regular development of the theme, it will often be found convenient in certain study groups to follow a different order.

The Suggestions for Thought and Discussion are arranged in the order of a lesson plan, with a few main heads and several sub-topics or questions. There are many more of these sub-topics than any group could use; those most pertinent to the college situation should be selected. In any case, these suggestions are intended only as suggestions; every leader and group will need to make out their own questions. At all times must the particular local college situation be kept in mind: what are the concrete aspects of this problem found in our college? what can we do here? what are we going to do about it? Never let the discussion be dissipated in generalities.

In this book some use is made of paraphrases and of renderings of Scripture into modern speech. By permission of the publishers, Pilgrim Press, a number of passages have been quoted directly from Weymouth's "New Testament in Modern Speech."

CHAPTER I

THE COLLEGE PURPOSE

DAILY READINGS

Why did we come to college? Some students are here because their friends came, or just because it is the thing to do. Some think it will help them make a living. Some are looking for information, others for discipline, others for culture. With their parents some believe that this is the surest way to secure a real enrichment of life. Some are determined to prepare themselves in the best way for the largest social service.

Are we glad we came?

1. *What makes college worth while?* The state invests large sums of money in higher education, for she would have her citizens clear thinkers, skilled in the high art of living. The church demands trained leaders and endows colleges that there may be people fitted to carry on tomorrow's work. Men and women gladly share the results of years of study with younger generations. Parents and children stop at no sacrifice that leads to the coveted prize—a college diploma. Why is this?

The demand for this generation is efficiency, trained workmanship, invested talents. To each of us has been intrusted five talents or two or one. What are we to do with the trust?

Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money.—Matt. 25: 16-18.

[I-2] *STUDENT STANDARDS OF ACTION*

How are we to invest our talents so that they will show real increase as we leave college for larger fields of service?

2. *What is the place of culture in education?* A useful citizen is more than a perfectly trained workman, a machine that produces satisfactory material at top speed. He needs that development of all his talents which enables him to reach out to many different interests; that enrichment of sympathy which makes it possible for him to appreciate other men's point of view; that resourcefulness which helps him find, even amid adverse circumstances, the fulness of life. Two sons had been offered all the resources of their father's house. One of them demanded his inheritance and went abroad; the other remained at home and thought he was much abused. "You never gave me a fattened calf," he complained. One wonders if he understood his father's answer: "Son, thou art ever with me, and all that is mine is thine." How many of us know the truth of that word of the wise man?—

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of
silver,
And the profit thereof than fine gold.

—Prov. 3:13, 14.

Can every college student have real culture?

3. *What is the reason for a college education?* The wise man said:

Wisdom is the principal thing; therefore get wisdom;
Yea, with all thy getting get understanding.
Exalt her, and she will promote thee;
She will bring thee to honor, when thou dost embrace
her.—Prov. 4:7, 8.

Is this the reason for a college education? Wherein lay the fault of that exemplary young ruler who went away sorrowful from the presence of Jesus?

And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, all these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.—Matt. 19:16-22.

He had all that family and wealth and upright living could give. Yet he was afraid that he would miss the boon of life. Jesus said, "Share with others." *"Can that be the way to the life most worth while?"*

4. *How does college foreshadow the future?* College is not merely a preparation for the future. Here are four years of daily living. The community here is not unlike the big world outside. It is as easy for us to forget our neighbors as it will be in years to come. There are community interests which we may share or ignore. There is the opportunity for clean politics and the temptation to underhand dealing.

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?—Luke 16:10-12.

Have we sometimes thought that we could shirk here and prove industrious and reliable after college? Have we

thought that we could bury our talents now, and find them doubled four years hence?

5. *What are the resources of college?* The music and art, the literature and science of the college curriculum point the way to undiscovered countries which call to a lifetime of delightful exploration. The wide world passes by. There is the lecturer from China, the professor who studied in Germany, the boy whose childhood was passed in Brazil. Different parts of the map, which before were only patches of color, become real countries inhabited by real people, who, in spite of their differences of custom and points of view, are very likable. Are we seizing any part of this great opportunity to increase our knowledge, deepen our sympathies, and improve our judgments?

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry and would not go in: and his father came out, and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.— Luke 15: 25-32.

Are we blinded to the college resources on every hand?

6. *Do an exemplary life and faithful study insure the richest college experience?* The rich young ruler who came

to Jesus had been living an exemplary life. He had carefully followed all the directions of the authorities, but still found himself restless and dissatisfied. "What do I still lack?" he asked. "If you desire to be perfect," replied Jesus, "go and sell all you have and give to the poor, and you shall have wealth in heaven: and come, follow me." (Matt. 19:20, 21.)

Is it necessary to share our greatest possessions if the life in college is to be most worth while? Do we ignore the group who are working for high ideals? Have we forgotten the lonely student? Are we seeking great things for ourselves or for all the college?

7. *What was the secret of Jesus' richness of life?* He invested all His talents so wisely, drew so fully on all the resources of His environment, entered so completely into the life of His community, that He became a friend of all the world. The Pharisee welcomed Him to his home. He talked to the publican at his seat of custom. Among His disciples He numbered men of several different parties, and of sharply divergent personal qualities. The birds that gathered up the seeds on the beaten path, the flowers that unfolded their buds in the sunlight, always interested Him. Little children loved Him and came running to their friend. He understood the distress of the woman who had lost one of her pieces of silver. He entered enthusiastically into the most radical reforms of His day, and persisted unflinchingly in the face of opposition from friend and foe. He met with triumph and disaster and gave Himself joyously that all men might find the courage to invest their talents, the zeal to lay up accumulated treasure in heaven, the will to minister unto their fellows.

Why have we come to college? Are we finding His joy?

STUDY FOR THE WEEK

What is a college? If we may judge by actions, some students consider college an athletic club where the price of

membership includes attendance upon a few lectures, unrelated to the gridiron and the basket-ball game. Others appear to regard college as a society center where the round of social life is interrupted by the uninteresting details of Latin and mathematics. Still others treat college as if it were a library of useful knowledge to be crammed night and day until wisdom is acquired.

What is a college? It is a community of young people gathered for a common purpose. Many people think of a college as the only specialized community. Yet in this age of commercialism all of us are familiar with village after village built up around some common industry. The Middle Ages were characterized by their religious communities. The peculiar thing about the college community is its purpose. When all the world is calling, "Come, try your skill," the college student has heard another word—"You are not yet ready; come to college and prepare for your work." *We have answered that call. Are we pressing forward to success or failure?*

The man of limited ability

Through the week we have been thinking of three young men who closed their eyes to the opportunities before them. The first was a man of small ability. Even his master recognized that, for he intrusted him with only one talent. And the servant said: "I can't do enough to make it pay. My master hasn't given me a fair chance. There's no use trying." So he gave up, and dug a hole in the ground for his talent. Have we ever heard a student say: "It would be easy for me to succeed if I were bright. No one appreciates how hard I work"?

After a while the master returned. Two of the servants had doubled their talents and they had no word of complaint for their long hours of toil. They had simply done their duty. And to each the master gave greater responsibility; for through the long months of his absence their skill had

increased and their efficiency had become more marked, because they had done well the task intrusted to them. But the young man who had given up because his talent was so small, who had refused all effort, found himself in the outer darkness of unfaithfulness and procrastination. Was it because he had only one talent? The same reward was given to the man with two talents as to the one with five. "You have done well, good and trustworthy servant," replied his master; "you have been trustworthy in the management of a little; I will put you in charge of much: share your master's joy." (Matt. 25:21.) *If the servant with one talent had doubled his master's money, would he have received the same reward as the others?*

Every thoughtful student recognizes that skill is attained only at the heavy price of discipline and self-control. We admire the deftness of the skilled mechanic, we wonder at the technique of the great pianist, and speak with admiration of the perfect ease with which he handles his instrument. We came to college to secure the freedom which training gives. *Is the parable true to life in saying that the reward is bestowed not because of the number of a man's talents, but because of his faithfulness?*

A man blind to his opportunities

The man who buried his master's money was not the only failure. The elder brother failed to take advantage of the opportunities about him. When his younger brother returned he blamed his father for all that he had missed. But his father said in surprise: "Son, you are always with me, and all that is mine is thine." It is so easy to see opportunities after they are gone, or to blame environment for failure. How many such people there are! Did you ever hear one of them say, "They tell me I would be a right smart man if I lived in a different sort of a place"? And because he was unhappy on the mountain farm and could not make a living, he left the farm deserted. But his neighbor next door trans-

formed the stony hillside into an orchard, and he has never been persuaded that in all the galleries of the world there could be more wonderful pictures of mountains and cloud and sky than those from his own sunny window. The Son of Man had not place to lay His head, but at His death He bequeathed to His friends His joy.

Are there any "elder brothers" about the campus? They fail to see the opportunities for enrichment of life on every side. The laboratory and the library offer monotonous grind. There are really no people worth knowing. They think that the college is a dull place, for they have no interest but themselves.

This enrichment of capacities for the best living is one great purpose of college. An invalid girl, whose physician said she could not live more than ten years, deliberately went to college so that those years might have in them resources which would make them more worth while.

A man who refused the price of success

It is true that the man who goes in search of things for himself finds the quest more and more elusive. The greatest tragedy of all is found in the young man who went out to search for the highest and best, and yet was staggered by the price. The rich and just young ruler had all that wealth could give him, and had kept every least commandment diligently all of his life, but was dissatisfied and came to Jesus. "Teacher," he said, "what shall I do to inherit the life of the ages?" To Jesus' demand that he keep the commandments, he answered with pride, "All of these I have kept from my youth." Yet he could not escape the sense of lack. He was young and rich, a great future lay before him. And in his strength and promise the Master loved the young man. Then He said to him, "One thing is lacking in you; go, sell all you possess and give the proceeds to the poor, and come, and be a follower of mine."

There hangs in one of the great London galleries the picture of the young man hurrying down the dusty road. His back is turned. His form is bent with the weight of disappointment. He clutches the folds of his rich robe about him. Jesus watches him sorrowfully as, with reluctant haste, he takes his departure. He is staggered by the price of friendship with the man who came not to be served, but to share.

Again and again there comes to every college student the challenge to share whatever his wealth may be. In reply he promises that he will serve the world when these days of preparation are over, quite forgetful of the fact that every day he is beating hard the path of habit, as he puts himself first and his neighbor's need far off, too busy now to think of others. *When will he find time?*

Every college hall is crowded with undergraduates who have received the trust of a college opportunity. The challenge is before them as to the use they will make of it. What they have is not theirs alone, to be used as they please; it is a trust given them for others. The appeal of the world's need is heard even now.

We that are weak are lonelier tonight
For all the learned—
The men of knowledge, those who might
Have warmed the world's worn heart—have turned
To unenduring things.
And those who yearned
For God's great gift of vision—and the wings
Of mighty Truth, have each one spurned
The life of sacrifice and service meet
For sorrow's feet.
And hearts not dead—not living—that once burned
As mine does now are cold.
Do they forget the meek?
Shall those who might be bold
To stoop and gather all the poor and old
In an immortal happiness be weak?

[I-s] *STUDENT STANDARDS OF ACTION*

SUGGESTIONS FOR THOUGHT AND DISCUSSION

Why did you come to college?

What determines whether attending college will be worth while?

Was it fair that the two men with different talents but with equal faithfulness should have received the same reward? How far is this true of college?

To what extent does environment, and to what extent does personal capacity, determine possibilities for the largest life? Was the elder brother justified in his complaint to his father?

What was the real cause of the rich young ruler's refusal? What are the results of refusing to share in college?

What is the college purpose?

How is skill determined? Is achievement ever the result of luck or chance? What is the difference between taking a chance and the spirit of adventure which makes new achievements possible?

Are cultural studies necessary to the college purpose?

How far does refusing to share defeat the college purpose?

If a person fails in college is he likely to succeed in life?

Why was Jesus able to deal so successfully with all types of people?

CHAPTER II

READJUSTMENTS

DAILY READINGS

A new environment means readjustments of many sorts. All of us live most easily in a certain routine of life. We grow accustomed to certain sights, sounds, and people, to certain ways of doing things. When we go to a new place our routine of life is broken. We have to fit into new conditions, get acquainted with new people, learn to adjust our plans and ideas to others. Every new experience means unexpected opportunities and restrictions, change of ideas, strange problems, and new decisions. How true this has been of the experience at college!

1. *Why is adjustment to a new experience difficult?* Why is it hard to do anything to which we are unaccustomed?

The child who is learning to swim does not know how to control his muscles or which move to make next, but the boy or girl who has been brought up by the sea or lake is entirely puzzled to know why anybody would find it hard to swim. It is quite as easy as walking.

This is equally true in any new experience. We are not sure of ourselves, we do not know what move to make next; but those accustomed to the environment are perfectly at home. In college there are so many students whose ideas are quite different from our own. The very life of the college makes decisions necessary; and yet we are not sure whether to follow or whether to continue as we have always done, or to do as we now see others doing. A new situation always tests the real stuff of which we are made.

[II-2] STUDENT STANDARDS OF ACTION

"Reckon it nothing but joy, my brethren, whenever you find yourselves hedged in by various trials. Be assured that the testing of your faith leads to power of endurance. Only let endurance have perfect results so that you may become perfect and complete, deficient in nothing." (James 1:2-4.)

(It takes faith and courage to be true to oneself and yet become successfully a part of the college.)

2. *What place have the home ideals in the life of the college man or woman?* Everyone of us has heard many times in one form or another the injunction given to a certain young man:

My son, keep the commandment of thy father,
And forsake not the law of thy mother:
Bind them continually upon thy heart;
Tie them about thy neck.
When thou walkest, it shall lead thee;
When thou sleepest, it shall watch over thee;
And when thou awakest, it shall talk with thee.

—Prov. 6:20-22.

Jesus was carefully taught the law, as was every Jewish boy. When He went out from His home for His life work His fundamental standard was the one He had been taught in His home at Nazareth.

Hear, O Israel: Jehovah our God is one Jehovah:
and thou shalt love Jehovah thy God with all thy
heart, and with all thy soul, and with all thy might.—
Deut. 6:4, 5.

. . . Thou shalt love thy neighbor as thyself.—
Lev. 19:18.

These principles always formed the standard of His conduct, and took on a deeper meaning as He gave them expression in His life and work.

What is the difference between obeying home rules and being loyal to home standards?

3. *How far ought the standards of the crowd influence a student's ideal?* The college community seems like a big

overcrowded family. There is never any chance to be really alone. The social pressure of the class room, the boarding club, the rooming or fraternity house, never ceases. Any attempt to act differently from the crowd makes a student feel queer and out of place. *Must he yield to the pressure of the college life and follow blindly what the crowd decides?*

Jesus was constantly in the midst of crowds who insisted that He should follow their wishes.

Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.—John 6: 15.

If He had yielded to their demand, He might have won the plaudits of His generation, but true to His own ideals He refused and "upon this many of His disciples went back, and walked no more with Him."

How many of us dare to be ourselves, even when we stand alone against the crowd?

4. *How far has a person a right to do as he pleases?* Some people say: "What business is it of anybody else what I do? I do not see why I should pay any attention to the wishes of my home or my friends or anybody else. What I want is to be free."

There was once a young man who thought he would like to try doing as he pleased. So he said to his father: "Give me the share of the property that comes to me." And his father did not refuse. The young fellow tried the experiment; and "when he came to himself" he realized that having his own way had really meant slavery instead of freedom. His one desire then was to go back where he could have the counsel and help which he had received before. (Luke 15: 11-32.)

Is license ever liberty? When are we really free?

5. *What is the value of college traditions?* The writers of the Gospels were so much impressed with Jesus' attack

upon the "traditions of the elders" that we sometimes feel that Jesus opposed all tradition. But this impression fades away before any thoughtful study of His life. If Jesus' ministry had been carried on in Central Africa a century ago, the record would necessarily have been very different. Jesus came to a people who believed in one God, righteous, just, holy. Some of their prophets had even spoken of Him as a Father. Jesus came to a people who had centuries of training in righteousness. While He attacked such "traditions of the elders" as were ethically unsound or religiously harmful, He took full advantage of the wonderful heritage of fine religious traditions.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.—Matt. 5: 17-20.

Every college has its traditions, the heritage of the past thought and actions of its students during all the years of the college's history. Various college organizations have appropriated the ideals of their founders. Happy are we to have come into such a heritage. *What contributions are these traditions making to our lives?*

6. *What is the responsibility of the undergraduate to college customs?* While it is true that Jesus' ministry was based on fundamental loyalty to all that was fine in the past, He was not content simply to adopt these ideals without thought. Some of the traditions He found were bad and He refused to

support them. "Why do you, too," He retorted, "transgress God's commands for the sake of your tradition?" (Matt. 15:3.)

The great ideals He wrought into the very heart of His life and made them His own, but He was not even content with this; He filled them with greater meaning and added His own original contribution to the religious life of His people.

No student has a right to accept without thought the traditions of the college or the college organization. Some of them he may find so contrary to his ideas of right and honor that he will need quietly to refuse to follow them. The best traditions must become his own because he believes in them. Certainly if the college is to grow, its ideals should be richer and better because of the life of every student.

Will the traditions of the college be finer and richer when our class graduates?

7. *Who succeeds in the new environment?* The real test of success in any situation is adaptability. Adaptability is really teachableness, and teachableness is essential to growth. Unwillingness to adjust oneself to the ideas of others is really little short of self-conceit. The great man is true to the best in his past, but he adjusts it to his new surroundings. He becomes a part of the best in the present and lays the foundation for the future.

Jesus laid down this adaptability, teachableness, as one of the primary laws of His Kingdom. He said:

. . . . Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.—Matt. 18: 3, 4.

Are we meeting this test of success in the college environment?

STUDY FOR THE WEEK

Who plans to go to college? Most secondary school students in North America can go on with further education if they really desire. Of course there are some who are prevented by insurmountable difficulties. Many others are perfectly satisfied with their present training and preparation. "I know enough to carry on the kind of business I am going into. If I go on studying any longer I won't make any more when I am through than I can now. What's the use? I can succeed anyway."

But the person who goes to college is not satisfied with his present education. He says with Paul, "not as if I had already attained."

It is this spirit which usually leads to a change of environment. The boy who goes from the East to the West or the South because he thinks there are greater opportunities; one who goes from the country to the city, or the city to the country because he hopes for a better chance of succeeding; the European who emigrates to America because America is the land of promise—all of these are dissatisfied with present opportunities. They are looking for greater success in the new environment. "They have their eyes fixed on the coming reward."

This characteristic of dissatisfaction with present attainments is the first essential of growth. It does not follow, however, that because you are dissatisfied with your attainment that you must change your environment. But a person who has gone to a new place has shown that he has this requisite of growth—dissatisfaction with present attainment. It remains to be seen whether he has the determination to press on to greater achievement.

We are in college because we wanted something more than we had. Have we the stamina to keep at the job even if it becomes irksome?

Readjustments in a new environment

What new conditions does the college student have to face?

Most students have come to college directly from home; they have lived in a house with all the freedom of several rooms. Now they must live in one room. They have lived all their lives with people with whom they were well acquainted; now they have to adjust themselves to living with students with different ideas and different ways of doing things. All their lives their tastes have been consulted, their interests have been given due importance in the family plans; now it almost seems as if they were losing their identity in the general crowd. Under these new conditions the person who thinks only of having his own way soon finds himself forced to make some readjustments, or be left as a recluse quite out of the running.

College brings also far greater freedom of action, although there are some unexpected restrictions. In the German *gymnasium*, corresponding to our high school, life is regulated to the minutest detail. But the German university has no regulations or rules. The student is not even required to attend lectures unless he feels so disposed. All too often this unaccustomed liberty leads to the extremes of license. But the German student who uses his liberty wisely has become the real master of himself. The freedom offered by the American and Canadian colleges is not so extreme, but there is a large opportunity to decide whether the new freedom shall be license or liberty.

Most young men and women have been unconsciously accepting the thinking of others, believing what other people believed, following the standard of morality of their home and community. But the college brings together those with such diverse training in matters of belief and conduct that there is no united voice, there is no group conscience which everybody obeys. Students, on coming to college, are surprised to find people, apparently quite as sincere as themselves, doing things which they have always thought to be absolutely wrong. Further, the college class room sets them to thinking

on matters they had always supposed were not open to discussion. Many students are forced for the first time to think what they believe; why they do as they do; whether their ways are the better; what really are the standards of their lives. One great benefit of college is that it teaches men and women to think for themselves and to know the reason for their thinking.

Problems of college readjustment

When the freshman comes to college he has certain ideas, certain habits, certain principles of life. Some of them are the accepted precepts of his home, or the customs of those with whom he has been living; but some of them are really his own. *He has to decide how far he will follow this fund of custom and ideal with which he comes to college; how far he will turn from it.*

When the freshman reaches college he finds there a body of college customs and ideals quite as well established as are those in his home community. He also finds the student body broken up into various social groups, organized or unorganized. These groups also have their ideals and customs. *He has to decide whether he can be at his best in a group with standards different from his own, or whether, in order to be true to his ideals, he must associate with the crowd that shares his purpose.*

The ideals of his home, the standards of his parents, the customs of the college and of the crowd, all demand his allegiance. At the same time he is eager for his freedom as never before. He is almost as free as if he were a citizen in the world. *Now, if ever, he stands at the forking of the roads. Which one leads to his goal? What shall he do to ensure success?*

The laws of adaptability

Anyone who successfully adapts himself to a new environment has four characteristics: a *loyalty to the past*, which

obviates the necessity of learning everything anew; a *spirit of teachableness*, open-minded consideration of the best about him and appreciation of the viewpoint of others: a *balanced independence*, which means neither the slavish acceptance of other people's convictions, past or present, nor the wild license that disregards everything and everybody; a *steadfast determination*, an unfailing patience, in the presence of obstacles, which persists after the glamor of a new situation has worn off and carries one victorious to the joy of work accomplished. *How far will these qualities enable the student to meet the problems of his college environment? To what extent are they necessary to success in a new place?*

Everyone of us can test the validity of these laws from his own experience and observation. For instance, notice the Italian immigrant. He settles on an abandoned farm. He brings with him from his past in his Italian home the joyousness of sunny skies and fields bright with flowers. He also uses Italian methods of intensive farming, and the patient care of every individual plant. But in the new land he takes advantage of the greater freedom and opportunity, the increased facilities for marketing his produce, the larger help of the government in securing good seeds and eliminating pests. More than this, he becomes a real citizen in the new land, and he sees to it that his children have the education of the adopted country. He lives happily on the farm which had been abandoned as worthless by his American neighbor.

Jesus' adjustment of Himself to His situation

Everyone of us has watched, perhaps with very little understanding, the attempts of many people to adjust themselves to new conditions. We have said, "I would not do it quite that way." Jesus made the transition from the carpenter shop in a little village among the hills to the public ministry in the Galilean countryside and in the city of Jerusalem with such complete understanding of all that was involved, with such perfect adaptability to everyone with whom He came in

contact that He, and He alone, has perfectly adjusted Himself to every situation.

Consider all that is involved in this saying:

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven.—Matt. 5: 43-45.

They were prepared to find in Him the leader of a popular revolution against all authority, but He said to them: "Thou shalt love the Lord thy God with thy whole heart, thy whole soul, thy whole mind. This is the greatest and foremost Commandment. And the second is similar to it: Thou shalt love thy fellow man as much as thyself. The whole of the Law and the Prophets is summed up in these two Commandments." (Matt. 22: 37-40.) Then He went on to fill all that teaching with richer meaning. They had thought of their neighbors as fellow-religionists; He taught them that "neighbor" was a term which belonged to everyone they met. They had been taught of old that there was one God, righteous and loving. Certain of their prophets had even ventured to call Him "Father," and Israel, His "dear child." Jesus prayed, "O righteous Father, O holy Father," and taught His disciples to pray, "Our Father," until the words took on a richness of content unthought of before the Son of Man came. They learned most fully what He meant by "Father," as they saw how He never closed His mind against His Father's will. The words He spoke, the deeds He did, were all in accord with the Father's plans. His own open-mindedness, He insisted, must characterize His followers. "In solemn truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of Heaven." (Matt. 18: 3.) And when the fulfillment of the Father's will meant threatened destruction of the hopes and ambitions of His friends; when they protested against His idea of His mission, He still "stedfastly set his face to go to Jerusalem." At the last, in triumphant faith, He declared:

"It is finished. Father, into Thy hands I intrust my spirit." And the friends who found that not even death could hold Him understood the words, "I am the way, and the truth, and the life."

There is a loyalty to the past that is almost cowardice. There is a reckless yielding to the crowd which some people mistake for bravery. *Have we so truly the courage of our own convictions that we are not ashamed to stand for the past where we believe it to be right; that we do not hesitate to follow the crowd when we share its ideals and its motives? Are we true enough to ourselves to go where our ideals take us even if it means standing still when the crowd moves, or going forward when the past would hold us back?*

SUGGESTIONS FOR THOUGHT AND DISCUSSION

What are the advantages and problems of a new environment?

Why does a person move to a new place? What determines whether this desire for new surroundings is an indication of strength?

Why do secondary school students go to college?

Why is the adjustment to a new environment difficult?

What new conditions and problems does the college student have to face?

What are the laws of adaptation?

What evidence of adaptation is seen in the life of Jesus?

To what extent did He follow the standards of His home? What place had the law and the religious customs in His teaching?

How far did Jesus follow the will of the crowd? The law and the prophets? Religious traditions of His people?

What emphasis did Jesus place upon teachableness?

What did Jesus consider His responsibility to the law and the prophets?

[II-s] *STUDENT STANDARDS OF ACTION*

How did Jesus meet discouragement and opposition?

If Jesus had come to the heart of Africa in the nineteenth century what different adjustments would He have found necessary in His work?

What is the relation of the laws of adaptation to a student's highest success in the college environment?

How far is he to follow the home standards?

What is the difference between obeying home rules and following home standards?

To what extent should a student follow the ideas and the customs of a college? What is his responsibility to them?

What is a student's responsibility for the choice of his crowd? Or associates? To what extent are associates with the same ideals necessary to the best work? What are the difficulties of standing alone against the crowd?

What is the difference between license and liberty? What restrictions are involved in true liberty?

What makes a different environment or a new task so attractive? How does the joy of work accomplished compare with the attractiveness of a new task?

What balance of characteristics is essential to success in a college environment?

CHAPTER III

AN EXPENSE ACCOUNT

DAILY READINGS

Money is an ever present problem with the undergraduate. Whether he has a liberal allowance or is working his way through college, or receives money from home at irregular intervals, he is always in need of more. There are certain expenses, such as tuition and laboratory fees, which follow inevitably from the choice of a particular college, but even college catalogues indicate a large range between the minimum and maximum estimated expenses. Every student faces the question: For what is my money to be spent? In many cases it does not seem possible to make the amount available cover the things worth while. So many luxuries come in the guise of college necessities that it is hard to know which to receive and which to send on their way.

1. *What determines the amount a student has a right to spend? What are necessary college expenses?*

Many a Russian woman student, in her eagerness for an education, lives in an unheated room during the long cold winter and subsists on bread and tea. Many an American student has gone through college without attending an outside lecture or concert or buying a single book not absolutely required in the college class room. The first example is one of stern necessity. The others have said they could not afford anything outside.

How little can a student afford to spend in college? Are Jesus' principles applicable to the danger of dividing pennies until the best things of life are lost instead of gained?

[III-2] STUDENT STANDARDS OF ACTION

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.—Matt. 6:25-32.

Though Paul was speaking of the collection for the poor, is the principle he notes applicable to college expenditures?

. . . . He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.—II Corinthians 9:6.

What is "bountiful sowing"?

2. *How much should a student spend on community enterprises? Has he a right to refuse to give anything?* Now and then there is a student who acts as if he were the only person on the campus. He boasts of the victories of the college teams; he reads his neighbor's college paper; he approves of the purposes of the college Christian Association, but he somehow thinks that he belongs to a class of "special privilege," exempt from supporting any of these.

Evidently college students were not the first people to think that perhaps there were special reasons why they might be

exempt from religious expenditures. When the collectors of the Temple revenue came to Peter and said, "Doth your Master pay the half-shekel?" he answered, "Yes"; but one is inclined to think he replied "Yes" doubtfully, for when he went into the house, Jesus met him with that delicate humor which often characterized Him, saying:

. . . . What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.—Matt. 17:25-27.

Does a student have the same obligation to help support college community enterprises as he will later for helping in his own town or city?

3. *Is penuriousness as disastrous to the college purpose as extravagance?* Is it as serious a fault to be too penurious in the use of money as to be a spendthrift? Dealers realize that there is a value in any commodity which represents maximum return; a lower priced or a higher priced article is more expensive. It may be as wasteful to buy shoes costing \$1.50 as it is to purchase those which cost \$10.00. Is this principle true in college expenditures?

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not

[III-4] *STUDENT STANDARDS OF ACTION*

with God: for all things are possible with God. Peter began to say unto him, Lo, we have left all, and have followed thee.—Mark 10:23-28.

Peter's remark shows how quickly his mind leaped to the fact that any hoarding of treasure means a "trust in riches."

4. *Is a student bound to give full value for money received?* Some students are supported in college by scholarships, or money representing home sacrifices, and yet make no adequate returns in college work well done; sometimes they even forget to say "Thank you."

Some students have the agency for goods which they sell either during term time or in the summer when they know quite frankly that the prices are exorbitant, but they justify their conscience on the basis that they have a right to a college education.

Some students put up money on the college team, knowing that if they win the other man loses with nothing to show for it.

"'Well,' replies the man who bets, 'of course the money element is in it, but that is only to make it real and manly, you know; the actual reason for betting is to show one's interest in his college, to back up his own college team,' which I say is pitiable and squalid. 'This is backing the university.' Backing it against whom? Against gamblers. What a noble way this is to honor it and to show sympathy with it. Would Jesus have shown his sympathy for the world better if he had made a wager on it than by living and working and dying for it?" (Robert E. Speer.)

How does this getting of money differ from stealing?

Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.—Ephesians 4:28.

5. *How far are expenditures an index of a person's interest?* Have you ever used your cash account as a means of learning what you care most about?

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12: 16-21.

And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay

thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.—Luke 10: 25-37.

What revelation of character would you have found in the cash account of the Levite or the priest? What does my expense account show?

6. *What determines how a person's "leisure" money is used?* Given an individual's traits of character, could you estimate approximately the probable proportion of his income expended in various directions?

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.—Matt. 6: 19-24.

Lay not up for yourselves treasures in temporary things; but spend your money for that which brings permanent return in happiness, character, and the well-being of others. Ye cannot serve the Christ of God and the Money-god.

"We can serve God with Mammon and we can serve Mammon with God-given powers; but we cannot serve both. However like an ellipse a man may try to draw his life around two foci, he will magnetize the one of them on his devotion until the other is drawn into it, and the life that

started as an ellipse will end as a circle around one centre." (Fosdick, "The Manhood of the Master.")

7. *How can the best use of money be assured?* "This means more than frugality; more than prudent management. This means a balanced life. It means thoughtful investment in moral values." (Report of Commission on Thrift and Efficiency.)

Some students spend for anything that meets their fancy, and are continually borrowing or writing home for money. Others live in alternate states of extravagance and rigid economy. Still others estimate carefully the probable demands for the semester, and spend thoughtfully as those who live a balanced life.

Is money a servant or a master? If it is a servant the master is interested to know where it goes and what it does. If he is a wise and just householder he plans the work of his servant in at least a general way. He does not bid him yield to his least whim or caprice regardless of the things to be accomplished.

Is there any real danger that money shall become the master of modern education and of educated men and women?

STUDY FOR THE WEEK

What is money? Put a pile of it on a table; it is just so much metal and paper. Hoard it up and it accomplishes no more than an equal weight of scrap-iron. Place it in the hands of an individual, and it can work good or ill. Linked with a personality it becomes so much power. "Portable manhood," someone has called it. Indeed, it represents just so much of human life. The day's wages of a working man represent eight hours of himself, eight hours of his time and talent.

For a student money means an opportunity for an education. It gives him an opportunity for the use of his time and his talent, and equally with these other factors does it determine the success or failure of his college course.

[III-s] STUDENT STANDARDS OF ACTION

Jesus' principles regarding money

The principles of Jesus in regard to money have been suggested in the Daily Readings. To what extent are these pertinent to the college world?

a. *Jesus was not opposed to riches.* He set forth with startling clearness the value of material things in bringing in His Kingdom, but He feared the enthusiasm of mere possession which might deceive men into believing that they had the greatest thing in the world. He found a man who might have been a great power in His cause so occupied with "worldly cares and the deceitfulness of wealth and the excessive pursuit of other objects" that he was unfruitful. (Mark 4:19.) In spite of the exemplary life of the rich young man, Jesus saw his possibilities throttled by great wealth, and in His disappointment He startled His disciples by crying out: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." (Mark 10:25.) He was saddened and angered by the selfish rich man, whose whole idea of good lay in larger barns, well filled, in banqueting, and in making merry. (Luke 12:16-19.) He charged His disciples "so to use the wealth which is ever tempted to dishonesty as to win a friend who, when it fails, shall welcome you to the tents that never perish."

Jesus believed in material possessions as one of the resources at a man's disposal in his quest for the best. "Seek ye first the kingdom of God." More than that, he told men not to be over-anxious about things to eat and to drink, and about clothing to wear. He assured them that where the supreme things in life came first, these other things, which the Father knew they had need of, would come without over-worry.

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—
Matt. 6:33.

b. *Jesus also recognized money as a trust.* No man has a right to hoard or squander it. Every man is in honor bound

to invest it wisely and to expect a due return. Jesus continually emphasizes the investment. Where seed was sown a man should expect a harvest thirty, or sixty, or even a hundred-fold. (Mark 4:8.) Where a man gave of his possessions he had the assurance that it should be given to him again, "good measure, pressed down and running over." Where a man was intrusted with five pounds he was expected to make return of other five, and his success was rewarded with a greater trust. But where he simply buried his pound, he merited his Lord's disapproval. (Matt 25:20-28.) In no place does Jesus encourage hoarding or waste; He is always demanding the conservation of human resources, the investment of money and time and ability. It was not the amount which concerned Jesus; it was the way he used what he had. He remarked to His disciples that the wealthy contributors at the Treasury could well afford the large sum which they gave, but that the real giver was the woman who gave only a halfpenny. (Mark 12:41-44.)

Jesus said:

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?—Luke 16:10-12.

Jesus' teaching concerning money is a fundamental part of His whole message in regard to the Kingdom. A man is not to live for wealth; he is to live for the Kingdom. A man is not to hoard or bury his talent; he is to use it for the Kingdom. Money is not a man's own to use as he pleases; it is a trust to be invested.

Spending for self and for others

How little or how much will Jesus' teachings allow a person to spend on himself?

[III-s] STUDENT STANDARDS OF ACTION

Much is heard today about a "living wage." Some think this means the minimum amount on which a person can subsist. Others are demanding sufficient for various pleasures. The principle underlying it is really the demand that every person be given the right to live his best life, physically, mentally, and morally. Is it Christian to make financial sacrifices affecting health and efficiency to save money to give to good causes?

How little or how much does Jesus teach a person has a right to invest in the welfare of others? Some persons say one tenth; but suppose a person is getting less than a living wage, has he a right to give a tenth? Suppose an individual has abundant money, is a tenth sufficient? A certain Christian man in America is giving nine tenths and keeping one tenth for himself. How much should a person invest in community and world welfare? *In the light of Jesus' principles, how much should each person invest in self-realization, and how much in community realization?*

A student's expenses

What is the minimum a student has a right to spend on himself? What should determine the amount a student spends for board and room? A woman student once said she could not afford to live in the cheapest room in the dormitory. Was she right?

How much should a student spend on college extras? By some these are considered luxuries; by others, necessities for a well-arranged college course. To what extent is money spent on college extras an investment?

How much should a student spend on the social life of the college? In some women's colleges the girls feel that they cannot go to an important social function without an expensive new gown. A man working his way through college at twenty-five cents an hour spent five days' wages on a three-hours' evening reception. To what extent does an extravagant social life defeat the college purpose? What is a due proportion?

Are betting and gambling legitimate forms of recreation? The interest in them grows out of a spirit of adventure which is rife in the man, but the real adventurer is willing to pay the price. The gambler gets something for nothing, and at the expense of another. Has a student a right to get his pleasure at another's disadvantage?

What is the minimum a student has a right to spend for others? Does a student have an obligation to support the college community enterprises? In some colleges a budget is made of athletics, college paper, etc., and the amount covering these is collected from a student with his tuition. Is it fair to require a student thus to support college community enterprises?

Does a student have any obligation to give money for philanthropic and religious purposes? He is at college under heavy expenses, possibly at a sacrifice on the part of parents, or he may have to borrow money. He is preparing for a life of usefulness. Has he a right to use any of this money for the church or for missions? It is true a student usually has money for the things he thinks most worth while—for personal recreation, for social events, for college activities. Frequently the student who cannot afford money for the work of the church either at home or abroad is not denying himself on personal pleasures. If the student fails to give during college days in proportion as he is prospered, can he be counted on to support community enterprises after graduation? Ought a student to give systematically?

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.—I Cor. 16: 1, 2.

How can a student be sure that his money shall go for the best things? How is thoughtful spending possible?

The danger is that, like time, money will be frittered away on trivial, if not wrong, things, and the more important

[III-s] STUDENT STANDARDS OF ACTION

matters of necessity slighted. A student should know how to handle money in a business-like way. Is a budget of expenses possible? Can a student keep a cash account? A budget is a careful plan of the needs of the year and of the funds available to meet those needs. An expense account is the careful record of actual expense from week to week. If it is compared with the budget, it enables the student to spend his money intelligently, to know whether he is over-spending and whether under-spending, to give up the less important thing in order that he may do the more important. Every business firm requires an itemized expense account of its traveling men. Many fathers require it of their sons in college. Is an expense account necessary to business-like handling of money? In making estimates does accounting for money tempt unduly to deception? *Has a student a right to handle his money in a less business-like manner than he would be required to keep it if he were working for a business firm?*

A Christian's use of his money

How does a Christian use his money?

He does not guard it penuriously; he does not waste it lavishly. He does not even spend it. He insists that his money is a trust, and he handles it thoughtfully and intelligently so that it shall be an investment for which there shall be a return in personal happiness and growth, in the welfare of others, and in the bringing in of the Kingdom in the college and throughout the world.

SUGGESTIONS FOR THOUGHT AND DISCUSSION

What is the relation of college expenses to college efficiency?

How little can a student afford to spend in college?

What is the relation between a student's living conditions and classroom efficiency?

Does a college "grind" get his money's worth from the college?

Is penuriousness a temptation only of the poor, and extravagance of the rich? What are the fundamental perils in penuriousness and extravagance?

Has the student who is working his way through college an equal chance with the one having an allowance?

Should a man whose income for college expenses is \$600 be held responsible for three times as great a return as the one whose resources are \$200?

How far can a student's biography be written from his cash account?

How does a student who "pads" his expense account or who gets extra money for trumped-up needs differ from the cashier who "doctors" his books, or the business man who secures money through fake sales?

To what extent are his expenditures an index of his interests?

What were Jesus' principles in regard to the use of money?

Why was Jesus so solicitous about the use of money? When did He consider it dangerous?

What did Jesus mean by saying that "all these things" would be added if a person sought the Kingdom? What does His injunction in regard to laying up treasures in Heaven imply?

What is the difference between investing and spending money? Does a spendthrift sow and reap bountifully?

In the light of Jesus' principles, what should be a student's expenditures?

What should determine the amount to spend for board and room? To what extent is money spent on college extras an investment? How much has a student a right to spend on the social life of the college?

Are betting and gambling legitimate forms of money investment? Why or why not?

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How far is a student under obligation to support the college community enterprises?

Is it fair to handle these through a budget system and collect the amount with the tuition? If so, should the Student Christian Association be included in such a budget? Why or why not?

How far is a student obligated to help enterprises in the college town?

What are the advantages and disadvantages of systematic giving?

How can a student insure the thoughtful spending of his money?

Is an expense account necessary?

Is a budget and expense account system feasible? Is it wise? Why or why not?

How does a Christian spend his money?

CHAPTER IV

REAL EFFICIENCY

DAILY READINGS

The demand of the day is for efficiency.

The employer is insisting that his employees be at their best—that they shall have such a grip on themselves as to be really their own masters.

The college is not willing to be represented by a team that is hindered in any way from playing its best game. The members of the football, basket ball, and track teams submit themselves to training rules. There is the training table with its special diet; all forms of self-indulgence and excess are forbidden; the members of the team must keep regular hours and live a normal life in every way.

1. *Are training rules necessary?* They have nothing to do with the actual playing of the game. They are not even intended for the field. They control a player's life between the games. Yet the college severely condemns the player who "breaks training," and the coach may not allow him to play. Why?

Employers are inquiring more and more into the habits of their men, how they spend their leisure time. At times they will discharge men who engage in certain habits when off duty. Railroads, and other corporations responsible for the safety of human life, are insisting on certain "training rules." Why?

Paul recognized the need of self-mastery in games and in life:

And every man that striveth in the games exerciseth self-control in all things. Now they do it

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to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.—I Corinthians 9:25-27.

Are training rules necessary to the highest efficiency and greatest self-mastery?

2. *What is involved in obedience to life's training rules?*
Paul who knew the lifelong handicap of ill health and the real meaning of discipline wrote to his friends:

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. . . . Thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered. . . . Now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.—Romans 6:12, 13, 17, 22, 23.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.—Romans 12:1.

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.—I Cor. 6:19, 20.

Anything which undermines bodily health or strength, which stultifies the mind, which weakens the will or deadens the conscience, has no place in the efficient life. Have you ever known people who take good care of their automobiles

but regard the far more delicate mechanism of their bodies as of no possible account and drive recklessly at top speed? *How many of us really regard our bodies as worth our care? Are training rules necessary for life's game?*

3. *What causes the breaking of training rules?* The answer is as old as time. We do not plead ignorance of the rules of the game, but the fascination of the forbidden fruit. Creeping stealthily as a serpent into our conscience comes the suggestion, "You shall not surely die, if you depart this once from the way of rectitude." And whether we see that the thing is "good for food," to satisfy the cravings of our bodies, or a "delight to the eye," garishly alluring to our perverted sense of the beautiful, or "to be desired to make us wise" in the ways of the world, we forget the resultant scars in the momentary attractiveness to our own self-will. "For the things in the world—the cravings of the baser nature, the cravings of the eyes, the swagger of life—are not of the Father but of the world." (I John 2:16.)

Is the transient pleasure worth the price?

4. *What are some of the most serious handicaps to the efficient life?* What practices undermine bodily health, dull the intellect, weaken the will, deaden the conscience?

Do intoxicants or narcotics ever increase efficiency? Some people think that their use tones them up and makes them keen to do their work; that it increases physical fitness, makes the mind more alert, strengthens the will. Others believe that, while taken in excess they are harmful, they never use them too much; they can stop whenever they will, and that in moderation they do bring pleasure and sociability without harm. Some good authorities claim that no good effects can be found and that the "physiological minimum" is so small that even moderate users are injured. These opponents say that a man is fooled into thinking he is more efficient, and the supposed increase of physical and mental power is really due to the deadening of the nerves. *What do modern scientific experiments show as to the truth of these contentions?*

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But many of us nervous, high-strung Americans, with our harsh voices and exaggerated speech, do not even find the use of intoxicants a temptation. Are there other whips as dangerous? It is very easy to persuade ourselves that we can crowd our days and nights with social engagements, do all our studying in wild orgies of cramming during the weeks just before midyears and finals, and really by such means become educated men and women on the way.

Are dissipation and excess in the loss of sleep, eating, overstudy, social life, play, religious life, as wrong in proportion to harm done as excess along other lines?

5. *How far is a person responsible to live a life of self-control for the sake of his influence on others?* Sometimes we hear one of our fellow-students say: "I have a right to do it; it doesn't harm me. If such things hurt other people, they ought to be strong enough to let them alone."

Must a person desist from things which he considers personally harmless because they may be a cause of stumbling to someone else?

But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.—Matt. 18: 6-9.

Are we ready to accept this standard of Jesus?

6. *What is the direct result of the practice of self-mastery?* Jesus' ideal was of a life complete in every way.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.—John 10: 10.

Self-mastery constantly seeks to restore the balance of life threatened by excess in different directions. Real life means a concentration of powers, each operating at its best without hindrance to the rest. Indulgence simply destroys the balance. Physical indulgence hurts mental power, indulgence of the imagination leads on to collapse of moral powers, moral morbidity destroys health. So it goes.

Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5: 48.

Paul was essentially a well-rounded man. He wants a "man of God" to live so that he "may himself be complete and may be perfectly equipped for every good work." (II Tim. 3: 17.)

"Efficiency is the best use of the powers of body, mind, and spirit."

What is our ideal of efficiency?

7. *How is the life of greatest self-mastery possible?* Self-indulgence and self-gratification are the causes of the intemperate life. Too many of us drift into the habit of seeking transient pleasure, even at the sacrifice of health and efficiency.

If the life of self-mastery is simply following certain rules, all of the time wishing that we were free, then it is a slave's existence. But rules are only the machinery that helps us toward the goal. The idea today is that everybody should play the game at college or in life at his best, physically, mentally, morally. If such an ambition has mastered a person, then anything which hinders is a mere incident to be dropped aside, as a runner lays aside every weight in his ambition to reach the goal. "Therefore, surrounded as we are by such a vast cloud of witnesses, let us fling aside every encumbrance and the sin that so readily entangles our feet. And let us run with patient endurance the race that lies

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before us, simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize." (Hebrews 12: 1, 2.)

Do we believe with Paul that real efficiency is worth the price?

Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Philippians 3: 12-14.

STUDY FOR THE WEEK

The conservation of national resources has become a common slogan in our modern life. In the early days of abundance we were extravagantly prodigal of our vast resources—minerals, forests, and water power. But the nation is giving itself earnestly to saving this natural wealth. Some modern business firms are making their largest profits from material formerly thrown away. The by-products of petroleum net enormous sums annually. Formerly all the cotton seed was destroyed as worthless. Today products to the value of many millions are made annually from this refuse.

But even more attention is being given to the conservation of human resources. The ancient world was prodigal of human life. The slave was of no consequence. The individual was of little worth, and thousands and millions lost their lives in wars to serve the selfish conqueror, or in the ravages of unchecked disease. The whole fight for health and efficiency is an evidence of the awakening of our consciences to the sacredness of our tools of mind and body.

Every person has a right to live, and to a reasonable chance to live at his best. This is the slogan of the day when

efficiency means good health, steady nerves, a strong will and a clear conscience. *Is this right generally recognized among undergraduates?*

Jesus, the champion of the individual

Jesus was the first great champion of the right of every individual to live at his best and the obligation of each individual to help others have the same right. His emphasis upon the abundant life, upon completion and perfection, was simply a summary of the whole spirit of His life. "I came that they may have life, and may have it more abundantly." "Ye therefore shall be perfect, as your heavenly Father is perfect."

Jesus never stopped with giving spiritual help alone. For Him this real freedom of the abundant life meant relief physically and mentally, as well as spiritually. To what extent are efforts to remove physical disabilities and give everyone a chance to live at his best the result of Christianity? The Jains of India would not kill any animal, however serious its depredations on life and property. The Buddhists erected places of refuge for the sake of birds and cats and dogs and cattle. But the Christians in India were the first to look after famine-stricken children, the first to build hospitals for the care of the sick and the lame. It is significant that while generous impulses have been felt by men of every religion, the Christian religion alone seems to have consciously conserved and developed these impulses in a practical way. Womanhood has never been given a chance under a non-Christian system. Even in modern China the factories are run twelve hours a day, usually seven days in the week, and there is no age limit for child labor. Christian countries have been criminally slow in accepting the principles and examples of Jesus as to the worth of the individual, but the present century is seeing the embodiment in the actual life of the day of ideals which Jesus brought to the world. Increasingly are we following Him in His demand for the social righteousness which means a fair chance for every person in the Kingdom of God on earth.

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To what extent do we help our fellow students to live at their best? What changes would be necessary around our campus if the principles of Jesus were fully adopted?

Handicaps to self-mastery

In the light of Jesus' principles of the abundant life, of the perfection which means living at one's best, and in the face of the demand of the present time for healthy bodies, steady nerves, strong wills, and clear consciences, how far should personal pleasure and self-gratification, and how far should this efficient life, determine our line of conduct?

From the viewpoint of Jesus' standard of efficiency, what is to be our answer to the following questions?

To what extent is the use of drugs and intoxicants justified?
The following are the best scientific facts of today:

"From the standpoint of a drug, alcohol belongs to the anæsthetics, as its action is quite similar to that of chloroform and ether. One exploded notion in regard to alcohol is that it is a stimulant. It is a depressing drug from the start. The apparent stimulation following the taking of a certain dose of alcohol is really due to the paralysis of the inhibitions,—the power to keep one's self in check, to exercise self-control, the removal of the sense of responsibility and the desire not to make a fool of one's self. Its first action then in the stage of apparent stimulation is really a paralysis of the highest function of the brain, namely, the power to hold one's self in check." (The University of Wisconsin Health Bulletin No. 3.)

"Army marching tests have proved on a large scale that alcohol is a distinct hindrance to muscular power. Without it, men march farther with less fatigue. . . . When one has to do heavy muscular work under specially hard conditions, such as intense heat or cold, alcohol has been found to decrease instead of to increase ability to withstand the combined strain. Polar expeditions, British military campaigns

in India and the Nile regions, United States Civil War experiences, tests of men employed at furnaces or other places of extreme heat or cold, show clearly that alcohol decreases their endurance and increases their liability to heat prostration, sunstroke and freezing.

"One bit of proof of the loss entailed by daily drinking was given by Professor Aschaffenberg in his experiments with four German typesetters. On the alcohol days, the men averaged about 10 per cent less work than in the same time on the non-alcohol days.

"Some people drink wine or beer because they think it makes them more sociable. When it does this, it simply proves the effect of alcohol on the mind; it has taken off some of the brakes of reserve. 'It is doubtful,' says Dr. Harvey W. Wiley, Chief Chemist of the United States Department of Agriculture, 'whether a single brilliant thought or poetic or elegant expression has owed its origin to alcohol in any form. It is true that alcohol seems to take the bridle off the tongue and to give free rein to conversation, but this effect is by a paralyzing influence of the sense of responsibility, rather than by a stimulating influence on the general flow of ideas.' In other words, alcoholic 'brilliancy' seems to be a matter of quantity rather than quality." (E. F. Transeau and C. F. Stoddard: "Some Modern Facts about Alcoholic Drinks.")

Do the advantages in the use of tobacco outweigh its disadvantages?

"Smoking confers mental satisfaction. It seems to give one companionship when he has none, something to do when one is bored, keeps one from feeling hungry when he is hungry, and blunts the edge of hardship and worry.

"The dominant characteristic of tobacco is the fact that it heightens blood-pressure. The irritant action by which it does this sometimes leads to still more harmful results. Its second action is narcotic: it lessens the connection between nerve-centers and the outside world. These two actions account for all the good and all the bad effects of tobacco." ("The Injury

of Tobacco," Chas. B. Towns, *Century Magazine*, March, 1912.)

Are we quite alive to the effect of the milder narcotics on the nervous system?

In so far as, for certain individuals, simple articles like tea, coffee, and certain beverages sold at soda fountains, have the effect of sedatives, their use in excess is a dissipation quite on a par with that involved in excess in stronger drugs. It is a matter of common experience how often people "brace" themselves with such beverages, and how easy excess is in such simple cases.

How do excess and dissipation in overwork, loss of sleep, eating, recreation, differ in their effects from the use of drugs and intoxicants?

Alcohol and drugs induce loss of control: excessive nervous fatigue does just the same thing. When a man usually of fine poise, worn out from overstudy or loss of sleep, loses his temper and commits some stupid blunder of passion, his friends say: "It is not like him; he is over-tired."

Somehow or other in America we seem to be utterly careless about nervous dissipation. "Extreme nervous tension seems to be so peculiarly American, that a German physician coming to this country to practise became puzzled by the variety of nervous disorders he was called upon to help, and finally announced his discovery of a new disease which he chose to call 'Americanitis.'"

The "breaking of training" by a college team often results in the most reckless excesses of members of the team, because the overstrain of the nervous system results in a total loss of self-control as soon as the *artificial checks are removed*.

The college woman who is living an excessive social life often becomes irritable and hard to live with. Her voice becomes harsh and strident. She is rude and overbearing to those about her. In fact, she is simply impossible! Yet she excuses everything by saying it is her nerves.

Recreations that produce emotional excesses wear out the

nerves and reduce the power of self-control in the same way as do drug excesses.

Again, nervous dissipation creates the temptation to seek relief in alcohol and narcotics. Workingmen in trades where the employees are habitually overworked are the most prone to intemperance. The student whose nerves are always on edge through overstrain is the one who is always seeking some "bracer."

All these dissipations reduce self-control and set up states of mind that are quite artificial. One excess runs to another, till the process of self-deceit has gone so far that we lose entirely any exact knowledge of our physical or spiritual resources.

The place of self-mastery in an efficient life

Christy Mathewson, in talking to a group of boys, said: "Some of the best curve pitchers I have known were never able to make the big leagues. The reason was that they could never attain control. I might lecture to you boys about control being the big thing in life, but just now we are talking about pitching, and in that control is everything."

"The many demands of modern life require physical strength and endurance, mental alertness, accuracy, skill, sustained attention, and freedom from 'brain fag.' One must have his temper well in hand, be able to conquer irritability, impatience, and uncharitableness in his dealings with others. There must be calmness, good judgment, and self-control." (E. F. Transeau and C. F. Stoddard: "Some Modern Facts about Alcoholic Drinks.")

The demand upon the college for persons of moral efficiency is being felt increasingly. A secretary of the Student Movement sent a letter to fifteen of the most prominent business men in this country asking what the business men of the country were demanding from college graduates. Thirteen placed alongside of "Skill" as the prime requisite "Moral

Character," "Moral Fiber." If efficiency meant skill alone, then the person to select for any position is the one with the most brilliant ability. But employers are asking of the men who come from the colleges, not only "How well can he do it?" They also want to know, "Can he be depended upon to do it?" Evidently they consider efficiency to be more than ability to do any particular task. They believe it involves such a grip on one's self, such self-mastery, that a man can actually be depended upon to do his best every day in the week.

The practice of self-mastery rapidly establishes habits of life that maintain unconsciously the true balance, leaving the will free to press forward to higher things. The devotion of every energy to a worthy cause brings about in the quickest possible manner freedom from worry about mere rules of conduct. Jesus told us plainly: "Do not dally with temptation. Better be without hand or foot than having either, to waste your whole life." Resolution to avoid evil, determination to follow the best models in practice, thorough-going devotion to Jesus Christ and His cause—these are never-failing methods of achievement.

The assurance of Paul that everyone of us may have this freedom rings out triumphantly.

Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.—
I Cor. 10: 12, 13.

Do we really care enough about being efficient in our cause to strive continually so to become?

One deed may mar a life,
And one can make it;
Hold firm thy will for strife,
Lest a quick blow break it!
Even now from far on viewless wing

Hither speeds the nameless thing
Shall put thy spirit to the test.
Haply or e'er yon sinking sun
Shall drop behind the purple West
All will be lost—or won!

—Richard Watson Gilder.

SUGGESTIONS FOR THOUGHT AND DISCUSSION

What are the present demands of efficiency?

Why does an athletic team have "training rules"?

Has a business firm a right to inquire into an employee's life outside of working hours? Is it fair to refuse to employ a skilled man or discharge him on his record outside of business? Has a firm any right to have "training rules" for its men?

Why was the ancient world so prodigal of human resources? What has made the change?

What is involved in the present demand for efficiency?

What is the Christian ideal of efficiency?

What was Jesus' ideal for each individual? What was Paul's?

What changes would be necessary in the college if Jesus' ideal for the individual were realized? In the present social order?

What are the handicaps to efficiency?

Does the use of intoxicants and drugs ever increase efficiency? What do modern scientific experiments show as to the relation of their use to efficiency? What is their effect on self-mastery?

What are the advantages and the disadvantages in the use of tobacco? Do its advantages outweigh its disadvantages to such an extent that its use is justifiable?

To what extent is the use of milder narcotics, such as tea, coffee and certain fountain beverages, justified?

How do excess and dissipation in the loss of sleep, eating,

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overwork, social life, etc., resemble in their effects the use of intoxicants? How do they differ? What is their effect upon efficiency? Are they as wrong, in proportion to harm done, as using intoxicants? Is there any danger of forming a habit difficult to break?

To what extent is a person justified in engaging in practices which decrease efficiency? Is it right to live a life of excess in a good cause?

What are the causes of dissipation and excess?

To what extent has the college a right to forbid excessive practices which hamper efficiency?

Has the college a right to limit participation in extra-curriculum activities? Is it fair to require a certain standing in curriculum work as a requisite for such participation?

Has the college any special responsibility toward those of its students who are not yet of age?

Has the college a right to regulate the number and character of social events?

What is a person's responsibility for the influence of personal practices?

How far is a college man responsible for the harmful practices of boys in the town which they copy from him as their ideal? How far is a college girl responsible for the extravagances of the younger girls in the town who follow her example?

To what extent is a person responsible for the excesses of weaker persons whom he may influence? Must a person desist from practices seemingly harmless personally because of their influence on others?

How is the greatest efficiency possible?

For any individual, what is meant by maximum efficiency?

Are "training rules" necessary to the greatest efficiency? What is involved in obedience to life's "training rules"?

What is the relation of self-mastery to efficiency?

What is the secret of self-mastery?

CHAPTER V

A BUDGET OF TIME

DAILY READINGS

A few years ago there came from the press a book entitled, "How to Live on Twenty-four Hours a Day." Can you do it? Have you ever honestly tried? Or are you a person who hasn't time, who says repeatedly, "If there were only more hours in the day"? Yet how often the busiest people are the ones to whom we turn when anything of importance is to be accomplished. Why is this?

There is something very elusive about time. You may have less money, better health, a larger inheritance of genius than your neighbor; but there are the same twenty-four hours in your day as in his. If the number of hours is the same for all, the difference must be in the way they are employed. To realize the elusiveness of time, to capture it and make it a servant, is an indication of strength.

1. *How can a college student find time?* There is an endless array of things to be done. What a busy place is a college. No one but a student can really understand its varied and insistent demands. To be a part of all the life of a college, to take one's full share in athletic and social events, is a duty. What a multitude of vital interests claim attention—the college paper, the debates and class meetings, the Association and all its committee work. There is a severe penalty to be paid by the one who does not exercise at least an hour every day—and make high rank in all his studies. The question is how to find time for everything. *As you face the manifold demands upon you, are you ready to grapple squarely with the task? Or do you despair of ever being able*

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to crowd everything in? Are you willing to play the whole game, and play it by the rules?

But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.—Matt. 21: 28-30.

Suppose there had been a third son, how would you plan his answer and his action?

2. *What place should regular college work receive?*

Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites.—Matt. 24: 45-51.

The parable might well apply to the day's work at college, for out of the time that is at his command an undergraduate chooses first of all the time for study. But does he? Or is he sure that the time of reckoning delays? "Is it my turn to recite tomorrow, or can I risk going unprepared to class? After all is the responsibility mine, or that of the professor if I am too busy to keep my work right up?"

3. *Is time for recreation necessary to the college purpose?* The ancient Chinese scholar did nothing but drone over the classics. All manual labor was beneath his dignity. He would never think of taking any physical exercise because that was simply another form of work. He was a "grind"

and he looked the part, cadaverous, hollow-chested with flabby muscles. In the modern Chinese government university, the athletic field is shown with pride as one of the most important features of a modern college. The right sort of recreation is bringing to the Chinese scholar of today a sound body—the basis of sound manhood.

The austere John the Baptizer was remembered as a stern and fearless preacher. He had no time for frivolity of any sort. Men saw the unnaturalness of his ascetic life and were not attracted. But Jesus had a different way. He also came to proclaim the Kingdom; and He preached better for His eager sharing in wholesome social pleasures. He was the honored guest at the wedding feast; He dined often with His friends and acquaintances, Matthew the publican, Simon the Pharisee, Zacchæus the tax collector, and most of all in the home at Bethany. He found time for little children as He took them into His arms or drew one into the inner circle of His friends. He rejoiced in the out-of-doors. It was in a garden that He often talked with His friends. Again and again He sought His Father's companionship on a hilltop.

For Jesus, recreation meant real creation anew into greater vigor for His work. Is this the meaning of my playtime?

4. *Is special time for the religious life necessary?* "There were many coming and going and they had no leisure so much as to eat"—much less to pray. Is this a picture of college?

A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things.—Luke 14: 16-21.

The guests had evidently accepted the invitation to supper. But when it was ready, in accordance with Oriental custom, the host sent his servant to announce to those who had accepted that the supper was now served. Then they all began to explain that they really had intended to come, but unforeseen appointments of great importance made their participation in the fellowship of the supper quite impossible.

How very natural this sounds! Excuses are easier than real reasons. There is perhaps nothing in college which brings out so many excuses as a discussion of the proportion of time that rightly belongs to fellowship with God. "I meant to keep the 'Morning Watch'; but the trigonometry was not quite finished last night, and it must be done this morning. Tomorrow morning there will be time." "It is chapel hour; but there is a quiz the period following. Another day I will worship God." "I meant to go to the Association meeting last night; but I really had to prepare that daily theme. I will surely go to church on Sunday." But when Sunday comes we say, "I am so tired from the week of study or from Saturday night festivities that I really owe it to my academic work to sleep until noon."

"Then the master of the house said to his servant: I say unto you that none of these men who were bidden shall taste of my supper"

5. *Is there time in college for community obligations?* A college is more than recitations and recreation. It is a community with its own varied life and interests—the college paper, the college organizations, the college teams. The richness and variety of this community life are made possible because of the students who willingly sacrifice time to make these a success. *Are any of us content as members of this community to reap all of its benefits and avoid all of its responsibilities?*

But the college is a community within a community. The town or city in which the college is located makes its contribution to the life of the student. Because he is a student

he does not cease to be a citizen. But the real citizen not only takes pride in his town, but helps to make the town life possible. *Are any of us content to live four years as onlookers before taking any part in the life about us?*

We have been considering ways in which a student may use his time for his own development—mental discipline of the classroom, the renewal of vigor through the hours of play, the enrichment of life through fellowship with God. *Is a schedule complete which fails to make provision for the obligation of the student to the college and to the larger community of which the college is a part?*

Jesus said, "On their behalf, I consecrate myself." We have no record of his life as a citizen in Nazareth, of the responsibility which he may have carried during the years he lived in Capernaum; but we may search through the pages of history and find no man who so completely lived as a citizen of the world, even to giving his life for all mankind.

6. *What is the secret of finding time for everything in college?* Do you remember the oft repeated sentence of your school days: "Lost, somewhere between sunrise and sunset two golden hours, each set with sixty diamond minutes. No reward is offered for they are gone forever"? And we do not even know where they went. When we balance up our schedule at the end of the day, we charge them up with easy conscience to profit and loss. Is it possible that we have no schedule? Certainly our college time is of enough importance to take the trouble to be sure that it is rightly used.

For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him saying, This man began to build, and was not able to finish.—Luke 14: 28-30.

Have we ever envied the student who seemed to have time for everything that he wanted to do? Have we ever tried to discover his secret?

[V-7] STUDENT STANDARDS OF ACTION

7. *What principle should determine a student's schedule?*

In endeavoring to solve the problem of a schedule for the use of his time, the student faces a real dilemma. He is told:

"You came to college for personal development. You cannot afford to waste your time on outside matters."

"If you do not meet the pressing needs of those around you, who will? You have no right to spend all your time in study; you must serve."

How do we decide the amount of time to be spent in work, and play and the varied activities on and off the campus? Is there any central theme that can be recognized in our day, or is it a veritable glee club medley?

For what doth it profit a man, to gain the whole world, and forfeit his life? Or what should a man give in exchange for his life?—Mark 8: 36, 37.

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6: 33.

STUDY FOR THE WEEK

Twenty-four hours in every man's day, no more, no less. One hundred and sixty-eight hours in a week! What returns do we realize on our investment of capital? Ten pounds? five? none at all?

There was once a college student who made a schedule for the week every Saturday night at eight, and woe betide the man who called upon him next Friday in the hour scheduled to study Greek. The lecturer whose hour was changed from Monday to Thursday could not have that young man in his audience. His schedule was made of cast iron and could be neither bent nor broken.

There was once a girl in college who heard a great deal of talk about the value of a schedule, but she had so many things to do that she never found time to make one. She even forgot her recitations every now and then. She never

was able to finish half the things she wanted to do, and yet she was breathlessly busy from morning until night.

There was once a man in a responsible position involving heavy detail who experimented to determine what use of time would enable him to live the richest life—the life of great efficiency, real enjoyment, and opportunity for service. By testing himself he discovered how much sleep he needed to be at his best, how many hours a day he could work effectively, what sort of recreation would combine enjoyment with real helpfulness. True, his playtime was spent differently from what might seem advisable for most people in his type of employment. He worked fewer hours than others because he learned that he could accomplish more in the shorter days. His time was used, not according to some schedule used by someone else, but in the way he discovered would enable him to live the best life. It is but a modern example of the old Greek precept: "Know thyself."

Checking up on time expenditure

Have we really any idea what becomes of our time? Have we ever, just for the fun of it, kept a record of how our time goes? Why not try it for two or three days? In a note book or on a piece of paper keep track of how much time is spent in each of the following ways:

Recitations. — — —

Sleep. — — —

Meals. — — —

Study. — — —

Exercise and Social Life. — — —

College Activities (Specify). — — —

Religious Life. — — —

Unaccounted for. — — —

Look over the totals and see which ones you would like to have changed.

Why would you like to make the changes? How would you

designate the way in which the "unaccounted for" time was probably used?

Viewpoint in the use of time

How does a student happen to spend his time as he does? Does he deliberate on every act? Probably most of the decisions of the day are automatic, and yet in nine cases out of ten his best friends could have told what he would have done under the given circumstances. Why is this? It is because unpremeditated actions are determined by interests and motives, by the real viewpoint of life. If it be true that the way we use our time is really an index of ourselves, it becomes of fundamental importance to determine the principle which shall govern the use of time. }

"For what doth it profit a man to gain the whole world and forfeit his life?" There are many worlds to gain in college; it takes time to win each of them. One student sets out to seek high rank in the classroom and finds time for nothing else. Another determines to be popular and to enjoy himself. A third decides to use his time in winning as many college honors as possible. What is the motive? Is it to satisfy personal pride and ambition? Is it to bring honor to his crowd? What doth it profit a man to realize his highest ambitions if they are gained at the price of his life? It is possible to earn the highest rank in college, to be the most popular student on the campus, to win many college honors, and to gain them at the sacrifice of one's best self.

Not any of these things are wrong in themselves. It is only when they become a central ambition determining the use of time that they defeat their own worthy purpose. Jesus told His followers to place personal character above everything else in life. But He also counseled them in the use of their time, as in other things, to "seek first his kingdom and his righteousness," not in order that "all these things" might be added unto them, but rather

because those who seek first the best will find "all these things" as a part of their experience. Sometimes students have thought that if they were good enough "all these things" would come as a reward for righteousness, that if they spent their time in religious services the professor ought to excuse their failure in the classroom that day. This is a misunderstanding of the words of Jesus. His righteousness is not time given to prayer and fasting alone. Jesus demanded a Kingdom of Righteousness, which is right living in all the details of life. Such right living is not the by-product of spasmodic prayer. It is the faithful, consistent daily life of the man controlled by the central motive of loyalty to the Kingdom. He does not say, "What will it profit me?" He says, "Will it help my neighbor as well as myself?"

What does the record of my time expenditure show to be the major emphasis of my life?

A budget of time

This viewpoint in the use of time determines what things will be left undone, what things will be attempted. But it does not insure our finding time for all the things we consider essential. It is like trying to make three hundred dollars cover expenses amounting to six hundred dollars. Either the expenses must be cut down or the amount of money available increased. Since there are only twenty-four hours in any day, evidently the balancing of the time account will necessitate a careful budget of time expenditure. Such a schedule of time cannot be followed slavishly any more than the train despatcher can guarantee the arrival of his trains. But he would not think of working without such a schedule because the railroad system would be thrown into disastrous confusion. The despatcher necessarily makes frequent revisions, and he may have occasion to add a special train or two; but his schedule of time makes it possible for him to keep the trains moving without confusion and to bring them safely to their

[V-s] STUDENT STANDARDS OF ACTION

destination. A schedule of time simply means the intelligent handling of the day's appointments. The danger of the chartless life is not alone that of shipwreck; it is that the boat has no real chance of making the harbor.

SUGGESTIONS FOR THOUGHT AND DISCUSSION

Why is a thoughtful use of time necessary?

How many hours a day are needed to do all a person wants to do? What relation has the use of time to the college success or failure?

To what extent is time expenditure an index of a person's interests in life?

What is the standard for decisions as to the use of time?

What determines the major emphasis in the use of time?

How is it possible to "seek his kingdom and his righteousness" in the use of time in college?

What is the Christian standard of time expenditure?

What should enter into a college time budget?

Is there anything that can legitimately interfere with college work? What makes you think this?

Does burning the candle at both ends prove one a faithful student?

Does a college dining hall remind you of a quick-lunch counter? Is it worth while to observe the courtesies of a home in a college dining hall?

What is the difference between leisure and loafing? Is loafing ever justifiable?

Are the social events of the college real recreation? Are competitive intercollegiate games a form of recreation? What is recreation?

Is a student under any obligation to support college activities? Why or why not? Has a student a right to hold more than one major office a year?

If the spirit of religion permeates our daily life, do we need special time for religious development? Does true religion necessitate community service during undergraduate days?

How can a student insure a thoughtful time expenditure?

Is a time schedule indispensable to accomplishing all that is necessary in college. Is it feasible?

What are the advantages and disadvantages of a time schedule?

CHAPTER VI

COLLEGE FRIENDSHIPS

DAILY READINGS

College life is a life of the closest intimacy. Acquaintanceship of some sort or other is forced upon every student: it is within the power of the student to determine how this acquaintanceship shall develop. Thus instantly there falls upon the student the duty of understanding the value and dangers of real friendship. Everyone who studies the life of Jesus is impressed with His friendliness toward all men, yet the record of His life shows only a few close friends. What is the difference between friendliness and friendship?

1. *Who can be friends?* Community of interest and common ideals form the basis of every real friendship. Trivial aims make trivial friendships. The mere companionships of life, useful and profitable though they be in their way, must not be mistaken for friendship. *Can two people with fundamental differences of outlook upon life really be friends?*

Great crowds of people rallied around the cause of Jesus, shared His enthusiasm, believed in His purpose. From among them all there is record of a few who answered His more intimate call to friendship. There was the home in Bethany where he used to visit.

There were also men who had sought Him out—John and Andrew and their brothers, and the rest of the twelve. Those must have been hours of real comradeship together in the garden at Olivet during the last trying days.

And every day he was teaching in the temple; and every night he went out, and lodged in the mount that

is called Olivet. And all the people came early in the morning to him in the temple, to hear him.—Luke 21: 37, 38.

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples. Now Judas knew the place: for Jesus oft-times resorted thither with his disciples.—John 18: 1, 2.

Will interest in a common cause insure real friendships?

2. *How does one recognize a friend?* In John's letter to the church at Laodicea he speaks of Jesus as saying:

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.—Revelation 3: 20.

One might search long for any better description of the way in which to recognize a friend. Every one of us knocks at the door of people who might be our friends; and where we are made welcome we sup with them and they with us.

Does all real friendship grow out of the common need of two people for each other?

Three men were talking of friendship.

One said, "Getting is the greatest good."

The second replied, "Giving."

But the third said, "No, it is giving and receiving that makes friendship worth while."

3. *What are the limitations of friendship?* How many friends can one have? There need be no limit to a man's friendliness, no bounds to his loyalty to the crowd. But genuine friendship has very definite limitations. No one shares the most intimate things of life with many people. In the moments of overwhelming joy, or stern crisis or unsounded depths of grief, happy the man or woman who can know with unfaltering assurance, "All is well, I have a friend." It is when we are asked to share the experience of

our friends, and do not fail them, that we know the real joy of friendship, for then we *are* friends. From among His twelve chosen comrades Jesus found three whom He trusted thus. They alone beheld the radiance of His joy on the Mount of Transfiguration.

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them.—Mark 9:2.

When wealthy Jairus' daughter lay dying, and He must meet the conflict of death and life—

He suffered no man to follow him, save Peter, and James, and John the brother of James.—Mark 5:37.

It was these three whose support He sought in the hour of His deepest agony.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.—Matt. 26:36-38.

While the men He trusted slept and woke and slept again, He faced the depths of loneliness and heartbreak. But He believed in them still and His faith was rewarded.

4. *What is the feeling between true friends?* Someone has said that before a person becomes your friend you judge what he is by what he does; after he is your friend, you judge what he does by what he is. This means that you believe in your friend so thoroughly that your friendship will stand the wear and tear of life. Where two people are real friends there is no need for one to give account to the other of all his comings and goings, all his actions, or explain his every movement.

When the aged disciple wrote to a group of friends of what Jesus had meant to him, he laid down the great law of friendship: When there is real friendship there is no distrust one of the other; friendship is founded only on perfect confidence.

"Love has in it no element of fear; but perfect love drives away fear, because fear involves pain, and if a man gives way to fear, there is something imperfect in his love." (I John 4:18.)

Why does distrust destroy friendship?

5. *How do friendships grow?* It was many years after the triumph of Golgotha that the record was written of Jesus' conception of growing friendship. It was the night He was betrayed that He talked with His friends of His joy that He would give them for all time—told them how being His friends meant living out His charge to them, responding to His ideal to love each other as He had loved—yes, even to the life of joyous sacrifice. There is no price too great to pay for real friendship, not even life itself; and because He loved them wholly He shared everything with them—all His best—for their sakes.

These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.—John 15:11-15.

Do we always share our best with our friends? Is our best worth sharing?

6. *What elements of true friendship enter into being a Christian?* In Luke is told the story of how Cleopas and a

friend of his were walking along the road to a little village some seven or eight miles from Jerusalem. They were in earnest conversation when they were joined by an apparent stranger. But there was something so genuinely friendly about him that they found themselves sharing their disappointment and perplexities. And he understood so perfectly, that just before reaching home they begged him to stay to supper. In the simple act of breaking bread they recognized Him and exclaimed after He was gone: To think that we did not recognize Him sooner.

And behold two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. . . . And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?—Luke 24: 13-16; 28-32.

The truest friendship expresses itself persistently in daily life. *Do we know what it is to have God so truly a friend in our lives that we share all our interests and enthusiasms with Him as naturally as we would with our best college friends? Do we talk with Him as we walk across the campus, take a trolley down street, or read the newspaper, or sit down to supper with our friends?*

7. *What is Christian friendship?* The great adventure of living the Christian life in the world requires every ounce of strength possessed by every Christian. The Christian student who has been lured by the glamor of athletic, academic, or social prominence into choosing his intimates from among those who are scornful of the things he holds the highest in his life, has condemned himself to needless resistance and opened the way for the possibility of devastating failure. The strongest Christians of the past have not scorned even those more or less mechanical aids that keep before the attention the desire to live for God. If no part of a student's daily conversation ever turns upon the question of loyalty to the Master, how can that loyalty be kept enthusiastic and safe? Unless Christians are friends together, there is no Christian atmosphere, no spirit of the Gospel among the students.

Decreasing opposition brings increasing indifference and indolence: the danger is that among Christians the faith shall simply be taken for granted, and so ignored. The constant mutual stimulus of friends in the Common Cause is necessary in the rough and tumble of such a busy world as this if the ideals of the Kingdom of God are to be held high before the eyes of men.

Read the record of some of the friendships of Paul. Footsore and weary Paul made his way to Corinth.

And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.—Acts 18:2, 3.

When they had accompanied Paul to Ephesus and settled there—

. . . . A certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the

things concerning Jesus, knowing only the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.—Acts 18: 24-26.

So they strengthened each other. *Have we found the strength of Christian friendship?*

STUDY FOR THE WEEK

"A friend is a fellow who knows all about you but likes you." A ten-year-old school boy has spoken deeper wisdom than he knew. It is just this utter faith which our friends have in us which brings the joy and the responsibility of friendship. On the night when one of His friends turned from Him Jesus poured out His gratitude to the faithful eleven. "Thine they were, and thou gavest them to me." "For their sakes I consecrate myself." So it is with every real friendship—"For their sakes," we seek ever to do our best, forgetting all the selfish years behind, and press forward to our friends' ideal of us.

Everyone who has learned the secret can have real friends, but they do not come by self-seeking. It is the happy fellow who quite forgets himself and joins with enthusiasm in the interests of his comrades, who wins the prize of friendship quite without realizing that he has done it.

Some people think they may enter into the treasure-house of friendship by a door other than the narrow wicket of utter self-forgetfulness. Everyone of us has seen some flashy, attractive person who demands the center of the stage, insists on doing all the talking, boasts in great detail of his strength, his loyalty to his friends, but never has a minute to hear or think of anything but himself. Sometimes he even goes the limit of the travesty and demands the right to many satellites, not one of whom shall dare, on peril of his sore displeasure, have any friend but himself. Where such a distorted view of things occurs, the real signs of friendship have

also been cheapened. The self-seeker demands that his friendship shall be bought with the price of gifts and expensive entertainment. Strange, is it not, how some people fail to see that all these demands are so much trash. Real friendship comes only as we seek to be worthy of a friend. Friendship has no place for exclusiveness. "Beware of imitations," they always tend to selfish exclusiveness; but the genuine friendships result in generous sharing with many people. The aged Launfal, who shared his best, though it was but a cup of water and a mouldy crust, found the joy which drives away loneliness and discouragement. Jesus shared His best with His friends.

The tests of friendship

Real friends will find a thousand ways of expressing their affection. Yet the greatest gift will be something which cannot be purchased in any of the world's markets—that loyalty which has learned how great a thing it is to sacrifice; that loyalty which does not seek to dominate his friends and make them over into his own image, but helps them grow into their best; that loyalty which rejoices at the success and promotion of his friends, even when it is at the sacrifice of his own advancement; that loyalty which knows the meaning of speech and of silence.

Such was the friendship of David and Jonathan. The young son of Saul was famed for his courage in battle. His prowess had driven the Philistine army in a panic from one of their strongholds. Then the son of Jesse won even greater renown by his single-hand conflict with the champion of the Philistine forces. When the people sang in exultation,

Saul has slain his thousands,
But David his tens of thousands,

the jealous King sought his life. But the noble Jonathan, in whom there was no taint of envy, saw in the hero of the hour all the splendid traits of courage and generous fellowship which he so greatly admired, and "the soul of Jonathan was

knit with the soul of David, and Jonathan loved him as his own soul.⁹ Before long, the brooding monarch determined to be rid of this dangerous rival. Then it was that Jonathan met the great test of friendship. He discovered his father's intention to put David out of the way, and at the risk of his own life helped him escape. In his pathetic farewell to David, the most beautiful thing is Jonathan's self-forgetfulness; he never mentions his own risk in championing David. Thus real friendship finds expression in many unheralded ways, and only the imitation demands recognition of kindness done. David loved Jonathan for all that he knew his friend to be. When the messenger brought word of the death of Saul and Jonathan, David raised his lament for the King, but the agony of his heart was for his friend.

Weep, O Judah!
Grieve, O Israel!
On thy heights are the slain!
How the mighty have fallen!

Tell it not in Philistine Gath,
Declare it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised exult.

Ye mountains of Gilboa, may no dew descend,
Nor rain upon you, O ye fields of death;
For there was the shield of the mighty thrown down,
The shield of Saul, not anointed with oil.

From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
The sword of Saul returned not empty.

Saul and Jonathan, the beloved and the lovely!
In life and in death they were not parted;
They were swifter than eagles, they were stronger than lions.

Daughters of Israel, weep over Saul,
Who clothed you daintily in finest linen,
Golden ornaments he placed on your garments,
How the mighty have fallen in the midst of battle!

Jonathan, in thy death, me thou hast wounded!
O Jonathan, my brother, for thee I'm in anguish,
To me thou wert surpassingly dear,
Thy love were far more than the love of woman!

How the mighty have fallen,
And the weapons of war perished!

(Kent, "The Historical Bible.")

When David was finally established on the throne, he searched out the lame son of his friend, restored to him the property that had been his grandfather's, and made him as though he had been one of his own sons. *How many of us have ever been such a friend to anyone?*

The fruits of friendship

Do we really know the fruits of friendship? The miracle of friendship lies not in the loyalty and affection which two people give each other, but in their united gift to the world. Friendship is founded on the need of one person for another. In a real friendship one supplements the other, so that as the result of the friendship each does more than he could do without his friend. The fruits of friendship do not come in a minute. One cannot "grab them up and hurry off with them." Elizabeth Barrett Browning once asked Charles Kingsley the explanation of certain characteristics in his life, and his reply was simply, "I had a friend." No truer word was ever written than that of an eminent physician: "Your best friend strikes thoughts and deeds out of you, that you never knew were in you, and that truly were not full-formed in you till your friend woke them to life. The need of them, the whisper of their coming was there; but it took both of you fully to create them." It is in the joy of a common purpose expressed in united action that every great friendship comes to its own.

The price of friendship

The price of securing and maintaining friendship is always great. Over the door is written, "No niggardly soul need apply." In this day of hospitals and trained nurses not many of us are called upon to lay down our lives for our friends as one splendid college fellow did in nursing his chum through a tedious fever, when all his other friends were calling him a fool to risk danger of contagion, and the possible wrecking of a brilliant career. But the test of friendship comes to us all. "Greater love hath no man than this, that he lay down his life for his friend." And whoso holds his own life dear cannot be a real friend. But everyone who has the faith to undertake the great adventure of friendship finds in the end the meaning of life.

SUGGESTIONS FOR THOUGHT AND DISCUSSION

Who can be friends?

Can two people with entirely different outlook upon life be friends?

To what extent are persons of the same temperament and characteristics able to be true friends?

How do we know when a person is our friend?

How many intimate friends did Jesus have? With how large a circle can a person be friends?

What is the basis of friendship?

Why is distrust destructive of friendship? Compare I John 4: 18.

To what extent can a self-seeker be a friend?

What were the elements in the friendship of Jonathan and David which made it great? What elements entered into Jesus' more intimate friendships? Which of these are necessary to all friendships? Why?

What are the fruits of friendship?

To what extent can a person who has no friends live his best life?

Why can two people do more as friends than they could without the friendship?

What is the price of friendship?

What elements of true friendship are found in being a Christian?

CHAPTER VII

THE STUDENT AND THE CHURCH

DAILY READINGS

One of the first things the early settlers in North America did was to erect their meeting-house or church in their little settlements. In the interesting accounts of "staking out" of new towns in undeveloped sections of the continent today the newspapers do not always record the fact, known to people on the ground, that the promoters regularly set aside a plot, usually a most desirable corner lot, for the town church. The advertisements of real estate in suburban sections always enumerate among the advantages of the select community the presence of one or more churches. Church attendance in many of our colleges is required.

1. *Why is the Church thus taken for granted?* Is this emphasis simply a matter of tradition, or does a church today fill a definite need in the community?

Certainly an organization which has grown from a little handful of followers nineteen centuries ago to the vast membership in the Protestant churches alone must have something within it that accounts for this striking and continuous increase. After the ascension of Jesus there were just eleven disciples and a few other followers of the Master who met regularly in a fixed place.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew,

Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.—Acts 1: 12-14.

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.—Acts 2: 41, 42.

In those earliest days the disciples felt the need of gathering together for public confession, for prayer, and for fellowship. Later, in the days of persecution, others were baptized and joined themselves to the company of Jesus' followers, thus publicly confessing Him when every advantage of personal safety and economic interest called for secret discipleship.

Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ. We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure.—II Thess. 1: 1, 3, 4.

These very persecutions made more real the need for prayer and mutual encouragement of those who had withdrawn themselves from the world. Similar conditions obtain in non-Christian lands today and the history of the Early Church is being repeated there.

In the early days in America, there was the same need for union in the face of peril. *Does this mean there is no longer any need for the Church in America?*

2. *What is the true value and function of the Church in America today?* Is the need as real as it was for the

[VII-3] STUDENT STANDARDS OF ACTION

Apostolic Church? As it is for the native Church on the mission field today?

It is instructive to recall the commission given by Jesus to His immediate disciples. Having called them to be His friends, He trained them by fellowship with Himself, and shared with them the ideals of His Kingdom; then He sent them out on His errand.

And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits. . . . And they went out, and preached that men should repent. And they cast out many demons, and annointed with oil many that were sick, and healed them. . . . And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.—Mark 6:7, 12, 13, 30.

In missions the first impulse was simply to announce the Good News. But now the Church has accepted a wider commission growing directly from the implications of its message. The modern missionary idea recognizes the obligation to meet needs physical, intellectual, economic, and social, and especially to assist in the building up of strong native leadership and churches everywhere.

To what extent are these various needs present in North America? Is the Church necessary for meeting these needs? What is your special need of the Church?

3. *What is the purpose of the various church meetings?* The characteristic features of the meetings of the Early Church were clearly reflected in the New Testament.

And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.—Acts 2:42.

Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.—Colossians 3:16.

. . . . speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord.—Ephesians 5:19.

For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—I Cor. 11:26.

Worship, the breaking of bread, fellowship, teaching—these were all found in the services of the Early Church and the modern church has made provision for all of these in its public worship, its celebration of Communion, its Sunday school, and its various prayer and social meetings.

Which of these are needed in the Church today? *How is one to determine which are essential?*

4. *What is the test of the value of a church?* If the churches in your local community were closed, in what ways would the town be the loser?

In the Middle Ages the Church laid great stress upon the necessity of a man's saving his own soul by withdrawing himself from the wicked world around him. The Church thus became a refuge from the pitfalls of a sinful world. A writer has recently declared that a Christian is "a person whose great aim is a selfish desire to save his own soul and get to Heaven when he dies, and to this end he goes to church regularly." Does this seem like a fair statement?

What is the test of the value of a church? Is Jesus' description of His own work a fair picture of a successful church?

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.—Matt. 11:5.

5. *When is a person relieved of his responsibility to a local church?* Suppose the church is backward, the preacher uninteresting, does this remove responsibility for attendance at the church and cooperation in its work?

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Jesus broke with many of the religious observances of His day. He must have found the Rabbis very uninteresting; yet when

. . . . he came to Nazareth, where he had been brought up, he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.—Luke 4: 16.

Some people give the impression that a church exists for their entertainment and instruction. They go where the preaching is good and the music attractive, and frequently remain at home rather than run the risk of being bored. *Has one a right to criticise a church in which he takes no share of responsibility?* What can one individual do toward making the life of an ineffective church worth while? *To what extent is each member of a church responsible for its ineffectiveness or effectiveness?*

6. *Should a student ally himself with a church in the college community?* Should his relationship to a church in a college community be as loyal and his attendance upon its services be as regular as if he were in his own home community?

Students have sometimes thought membership in the Christian Association and attendance at its meetings made unnecessary any connection with the local church. This seems based on the assumption that relationship with one or more of the organizations of a church, such as the Young People's Society, or the Men's Brotherhood, is all that is implied in loyalty to the local church. No such thought of substituting for the Church was in the minds of those who founded the Student Christian Associations, and the present leaders are convinced that it would be better that there should be no Association than that it should become a substitute for the Church. A Student Christian Association is simply an organization uniting students of various denominations in a college or university in a common purpose or program to lead students to take their part in bringing in the Kingdom.

One primary object of its existence is to lead students to relate themselves to a local church, and to work whenever it seems wise directly through the local church. *Do you agree with this ideal of church relationship held by the Student Christian Associations?*

7. *Does a student have an obligation of service to a local church?* No student who has come to know the reality of the Christian experience can question his duty and opportunity to take part in the furthering of the Kingdom. It follows quite naturally from his confession of Christ that he would desire to share this experience with others, and that he would wish Jesus' principles actually to be accepted in the life of his community, of the nation, and of the world. Every student has to face quite frankly during his college course whether the service he renders shall be in connection with a local church or on the college campus or in a social settlement or some other community organization. While church worship is meant for all, there is a limit to the number of students who can be used wisely, since they are transients in the community, in connection with a local church. It is a question of each student finding out where he can best serve the Kingdom. Every Christian student understands in some measure the experience of Jesus.

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 9: 35-38.

Can anyone really pray this prayer who is not a laborer? Where will you decide to work?

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STUDY FOR THE WEEK

An interesting story might be written with a plot centering around the sudden disbanding of every church in the community and the sale of the church buildings for commercial purposes. What difference would it make?

It is true there would be no ministers any longer. But there would be plenty of individual Christians left to tell of Christianity, and from the earliest days Christianity has been most effectually propagated by personal word.

How long do you think individuals would continue to propagate Christianity by personal word if there were no Christian churches or leaders? It was the organized church at Antioch which sent out the first missionary. It has been organized Christianity which has brought the inspiration for personal work.

It is true that there would be no public church worship. But even now there are people who prefer to be "Christians-at-large" rather than bind themselves to attendance at any church. More than this, the essence of Christianity is expressed in the daily life, during all the days of the week and not alone on Sunday.

How long do you think Christian principles would be effective in the affairs of the town if there were no church?

It is true there would be no way of rendering service to the community or to the world through the church organization, but there would still be social settlements, Christian Associations, and similar organizations.

How long would it be before the Christian Associations or the Christian Betterment Organizations would disappear if there were no Church? These organizations have grown out of the Church, are the expression of its life, and are supported in money and service largely by church people. How long would there be maintained the necessary one day in seven for rest?

An effective church

What are the essential characteristics of an effective church?

Jesus left behind Him no rules for the organization or the equipment of His church, but His life embodied the essential principles necessary in the organized effort to bring in the Kingdom. He went up and down Galilee in village, town, and city preaching the Good News. He stopped by the wayside well and took occasion to talk to the woman there. When He rested in the garden He conversed with His friends in regard to the meaning of Christianity. When He went up to the Temple to worship He talked to the crowd whom He met there. When He went, as His custom was, to the synagogue on the Sabbath, He availed Himself of the opportunity to talk to the people. When the crowds pressed greatly on Him He launched a little boat out into the sea and taught them. In His retirement the crowds sought Him out, and instead of sending them away, He preached through the whole day. The one passion of His life was to make clear the message of His Father—the Good News of the Kingdom. With all deference it was said of Him, "Thou art a teacher come from God."

But He did not stop with teaching and preaching. He used the power God had given Him to heal the sick and relieve distress.

Jesus went further and took a stand against that terrible evil of His day—the caste system—sternly rebuking the Pharisees for their exclusiveness and mingling freely with the people they had ostracized from society. For Him every man was made in the image of His Father and He must needs help all. And the people said of Him that He "went about doing good."

On His disciples, too, Jesus laid the twofold charge that they go among the needy, proclaiming the Good News and relieving distress. When the seventy were sent out, the same twofold commission was given.

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. . . . And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.—
Luke 10: 1, 8, 9.

The disciples appreciated the opportunity for social service as well as for preaching the Good News; for when they returned, they said, "Even the demons are subject unto us in Thy name."

When John the Baptist sent to ask Jesus if He was indeed the Messiah, five out of the six items which Jesus mentions have to do with the social service aspects of the Gospel—the blind receiving their sight, the lame walking, the lepers cleansed, the deaf hearing, the dead raised. (Matt. 11: 5.)

When His disciples asked Him in regard to the coming Kingdom He must have surprised them by making the test service to others.

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me to eat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And

the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. 25: 31-40.

“Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was a factory-hand, hungry for friendship and ye gave me to eat; I was a mountaineer boy, thirsty for knowledge and ye gave me to drink; for I was an immigrant, a stranger in a strange land, and ye gave me a welcome; an Indian child widow, naked, and ye clothed me; I was in the free ward of a city hospital, sick, and ye visited me; I was a child imprisoned in a coal breaker, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked and clothed thee? And when saw we thee sick and in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.”

The last century laid its supreme emphasis upon the preaching function of the Church. The local society of fifty years ago consisted chiefly of assemblies for preaching, prayer, and testimony. At the present time, the pendulum has swung almost to the other extreme, and many people feel that Christianity can be fully expressed in social service. *Did not Jesus in His personal life and in His education of His disciples exemplify the necessary balance of the two?* He so brought to them the message of His Kingdom and so trained them that they were inspired to go out, both to tell the Good News and to minister to the needs of others.

Function of a church

What is the function of a church?

What answer is suggested by the example of Jesus? The church building is not chiefly an entertainment hall where

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people come to hear popular sermons and fine music, though there is no reason why public meetings should not be stimulating. It is not a hospital where physical ills receive treatment, though the church has proved a real place of renewing. It is not chiefly a rescue station where a few who have fallen into evil ways are saved from destruction.

How would you define a church?

In your definition consider duly the following factors in the Christian life and show how a church is related to them: The acceptance of Jesus Christ as personal Lord and Saviour; personal growth in Christian character; loyalty to Jesus in the individual life and in united community service; relation to bringing in the Kingdom at home and abroad; the enlistment of men in the Christian life; the development of Christians and their training and organization for service. How may a church escape being an end in itself? By what tests may the efficiency of a church be judged?

Essentials in a local church

If there were an opportunity to reorganize your local church, in your judgment what features should be retained and what changes should be made?

Should there be public worship? It may not be possible to get an eloquent preacher; it may be there is not the talent for good music; would the public worship still be worth while?

In non-Christian nations people go to the temple in order to worship their gods when disaster or trouble has come to them; the temple service is for them propitiation of an angry deity. But for Christians through all the centuries the true meeting has been an opportunity for worship. There they have found the chance for joyous praise and thanksgiving to their Father for His care, for the simple and humble confession of failures, and for the realization of the forgiveness which makes possible renewed endeavor. Their God has become so real to them through quiet communion that it is as if friend met friend. *Does the public worship mean this to you?*

Sometimes a student says, "I have been very religious, I have been to church today;" as if our Father demanded certain acts of homage to satisfy His dignity and win His continued favor. If the public worship does not mean a real friendship with God, can it be said that attending church is truly religious?

Should there be a Sunday school? In the church of a century ago, young as well as old received religious instruction together in the public service, or by memorizing various catechism questions and Scripture lessons. Today many church leaders are questioning the wisdom of the same teaching and worship for children as for grown-up people, and are using in the graded Sunday school the opportunity for worship and teaching suited to the development of children as well as older people. They are insisting that a child's religion is not a small pattern of a man's, but that, while his experience of God may be as real, it is different from what it will be when he has attained years of maturity.

Should there be a mid-week prayer service? Ministers often declare this is the thermometer of the church, that it registers whether the spiritual life is warm or cold. *What does the prayer meeting mean to you?* What should be the program for the prayer meeting?

Should there be a Ladies' Aid Society, a Young People's Society, a Men's Brotherhood, a Men's Missionary Society? Almost a multitude of such societies have grown up in the church, each one with a worthy purpose. What should determine how many there should be in any particular church?

The local church and the community

What should be the relation of a church to the community? How about social service? What is the best way to get Jesus' balance between personal religious development and community service?

Some preachers place supreme emphasis upon the meetings and activities of the church itself; others give themselves

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almost exclusively to the community. One minister says, "Come to church next Sunday; if you can do nothing else you can at least show your loyalty by attending the public worship regularly." Another says, "If fifteen men should come to me asking for some worthy Christian service to perform, I would be at a loss to know what to give them to do."

Another minister feels that his church should be a center for all community activity. If possible, he builds an institutional church plant. In any case, he organizes various sorts of clubs and societies which make his church the center of community as well as of distinctly religious activity.

Another minister thinks it better to relate his members to other community organizations and make his church simply an inspiration and training center. He studies the community organizations available and the capabilities of his members and seeks to relate them to social settlements, Christian Associations and parish organizations. He makes his prayer-meetings a place to thank God for achievements and to pray for help in difficulties in this service.

If you were a minister, what would you consider the relation of your church to the community? *How far, as a member, are you responsible for determining the policy of a church?*

The student and the local church

What should be the student's relation to the local church?

Has a student a right to be a church tramp, or should he ally himself with one church? If he goes from church to church it will enable him to hear different preachers and increase the range of his interest, but he will probably go to the place where he thinks he will hear the best music and the most interesting sermon. He will become a sermon taster, and critical in his attitude. What real contribution does the church tramp make to church life?

Should a student join a church in the college town? His home pastor says he wants him to keep his connection with

the home church. He is to be in the community only four years, and he feels it hardly worth while. Sometimes the local church considers the student element transient, and does not make provision for students. Some churches provide for affiliated membership. *Do you think a student ought to commit himself definitely to one church?*

To what extent does a university church service take the place of relationship to a local community church? In the college chapel or church there is only public worship. There are none of the normal activities of a community church. Does the series of brilliant preachers prepare a student for the ministration of a single minister and prepare him for relationship with a church in which he will need to take his share in meeting its difficulties?

Consider the ordinary student excuses for non-attendance at church. Are they valid?

Should a student render service in the local church? In some communities the leadership of the church is so largely in the hands of students that the young people in the community are undeveloped. The life of the local church should be helped but not monopolized by students.

What should be the student's relationship to the church? Should it be as nearly as possible typical of that which he has had before coming to college, and which he will have after graduation? If a student is not allying himself with an ordinary community church during college days and spends his entire time in a special college community, it is doubtful if he will have the patience, interest, enthusiasm and loyalty necessary to take his responsibility in helping make a church in the community where he settles after graduation the kind of work it ought to be.

The church universal

But sharing in the life of the church means more than all these things. Loyalty to the Church of Christ rises above our allegiance to any local church, for as we enter into the life

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of the Church we become in a very real sense the heirs of the ages. The history of twenty centuries becomes our history. The triumphant faith of men and women who have been a part of the Church increases our faith. The Sacraments are hallowed by the fellowship with the great and true of all time. We no longer think of the Church merely as "an association of human beings, but as a spiritual union of those who are united with Christ, or an organism of which He is the life, a body of which He is the Head." We confess with shame that the Church is not better today "because the spirit of Christ has no better medium through which to work than the obscured vision and imperfect faith and unclear consciences of such men as we are today in the Church of today." And yet we rejoice not only in her past, but in the glorious possibilities of her future. We catch the faith in that day when "at the name of Jesus every knee shall bow." We are carried beyond our own petty interests into the life of the world. We hear the call of the needy; we give ourselves in joyous devotion to the task of bringing in the Kingdom among all men.

SUGGESTIONS FOR THOUGHT AND DISCUSSION

What is the need for a church?

Why are non-church members unwilling to settle in a community without church influence?

Why do real estate promoters make provision for a church in a new community?

Why did the early Christians organize a church?

Why is a church needed in a community today? What differences would there be if there were no churches?

What is essential to an effective church?

Why did the early Christians meet together? What elements were found in their meetings? Are these elements necessary to public worship today?

THE STUDENT AND THE CHURCH [VII-s]

If the preacher is uninteresting and the music unattractive, is it still worth while to go to church? What is the purpose of the public worship?

What factors entered into Jesus' work in establishing His new Kingdom? How far are they followed in mission lands? To what extent are they needed in the church in America?

If you were founding a new religion what emphasis would you put on preaching? On training leaders? On philanthropic and social service activities? Why?

If it were possible to reorganize your local church what features would you omit, what would you change and what would you add?

What factors are really essential to an effective church today?

What is the relation of a church to the community?

How far should the church be organized as a community recreation and social service center?

What should be the relation of a church to the Christian Associations, social settlements and other allied community organizations?

What should be the relation of a student to the local church?

How far is each church member responsible for the effectiveness of the local church?

Should a student ally himself with one church or may he visit from church to church?

Consider the validity of students' excuses for non-attendance at church.

To what extent is a student under obligation to contribute regularly to a local church?

How shall he determine the nature and degree of his responsibility for service through a local church?

What is the heritage of the Church Universal?

CHAPTER VIII

STUDENT HONOR

DAILY READINGS

The college, a special community though it is, has many of the characteristics of any community. There is business to be transacted and there are bills to be paid. Offices must be filled and honors conferred. As in any community, there come the temptations to dishonesty and unfair play. There is the opportunity for the corruption of that high sense of honor which marks the perfect gentleman and gentlewoman.

1. *What are the opportunities in college for political corruption and graft?* There are a great many positions to be filled by popular election. Too frequently these offices are considered legitimate spoils of the most popular students, or the slate of nominations is arranged in a caucus among several organizations, and the election assured by trading of votes. Under these circumstances, the qualifications of the student for the particular position are not dominant considerations. *How do these practices resemble the methods of the Tammany ring or its counterparts in other communities?*

Jesus Himself came face to face with insidious political temptation. He was convinced that certain reforms were necessary for the good of the people, and He was eager to have His ideal accepted. He saw the possibility of success if He would use political methods.

Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee

hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4: 8-10.

It was the temptation to buy the popular vote from the boss who said he controlled it. Jesus saw that such an election of His ticket by the people would have destroyed in these very people the true citizenship which strives for a cause rather than seeks personal reward.

Why do students in your college vote for a particular candidate? Is student grafting a legitimate reward of election to an office with no salary attached?

2. *What is the reputation of students in matters of business?* Why is it that local tradespeople are so wary of students' accounts and hesitate to give credit to student organizations? Claim is made that students have little conscience about the payment of their bills or the business-like handling of the funds of an organization. If the treasurer of a student organization turns over his office and leaves an unintelligible record of money handling, the other students say he was careless and seek to excuse him. If they suspect that he has appropriated certain funds for his own college expenses, they declare they would not be so mean as to make him any trouble about it. It is often considered a fine piece of humor to "pad" expense accounts that are sent home. A business firm insists on the careful auditing of its accounts at stated periods. It is often considered unnecessary in student organizations.

The handling of funds is a real test of character. The only disciple who finally deserted Jesus was the man who was treasurer and could not meet the test of caring for the meager funds of the group of twelve disciples. Probably none of the disciples thought of it at the time, but in the light of subsequent events they realized how many deeds of Judas had foreshadowed his final end.

But Judas Iscariot, one of his disciples, that should betray him, saith, Why was not this ointment

sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.—John 12:4-6.

Will your college record in business dealing stand your future employer's scrutiny?

3. *Does the academic work in college offer the same temptations to dishonesty as business life?* Some one has said that college work is a student's business; that the grades he wins record the profits he has made on the investment. *Is it as crooked to secure grades by unfair means as it is to secure profits by doubtful practices?*

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.—Luke 19:1-10.

In the days of Jesus all tax collectors were expected to increase their profits by cheating the suspicious people, just as it was understood that the officials in the Chinese Empire would "squeeze" or extort all the taxes they could. It must have created a great sensation in Jericho when the wealthy publican, Zacchæus, paid with three hundred per cent interest

the money which he had wrongfully exacted from his fellow-citizens. Imagine the newspaper headlines if some grafting political boss today should follow Zacchæus' example. *Have you ever known a student who had the courage of Zacchæus?* Why is the crookedness that brings academic advancement particularly loathsome? *What sadder reflection can there be in the future than that at some period a large advantage was gained by dishonesty?*

4. *What should be the attitude toward underhand play in college athletics?* In the days of Paul if a man contended in the games he was not crowned unless he played fairly. Even had Paul been a Greek, he could not have made the Olympic team, but no person except an athletic enthusiast could have used illustrations from the games so exactly. He might have been commenting on a modern athletic meet when he wrote to Timothy and said: "If anyone takes part in an athletic contest, he gets no prize unless he obeys the rules." (II Timothy 2: 5.)

But, suppose the referee does not see a man break the rules, does he lose the prize? Some athletic coaches have been known to train their teams to win at any cost: anything is fair in athletics as well as war. *If, after a team has won a decisive game for the championship, it was discovered that an ineligible player made the winning touchdown, should the college renounce the victory?*

5. *What is the trouble with dishonest practices?* Jesus hated hypocrisy, shams, and cheating. His chief quarrel with the Pharisees was because their religion was one of appearances, and not of real worth.

"Alas for you, Scribes and Pharisees, hypocrites, for you pay the tithe on mint, dill, and cumin, while you have neglected the weightier requirements of the Law—just judgment, mercy, and faithful dealing. These things you ought to have done, and yet you ought not to have left the others undone. You blind guides, straining out the gnat while you gulp down the camel!

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"Alas for you, Scribes and Pharisees, hypocrites, for you wash clean the outside of the cup or dish, while within they are full of greed and self-indulgence. Blind Pharisee, first wash clean the inside of the cup or dish, and then the outside will be clean also.

"Alas for you, Scribes and Pharisees, hypocrites, for you are just like whitewashed sepulchres, the outside of which pleases the eye, though inside they are full of dead men's bones and of all that is unclean. The same is true of you: outwardly you seem to the human eye to be good and honest men, but within, you are full of insincerity and disregard of God's Law." (Matt. 23:23-28.)

Jesus demanded an integrity that would pass muster not only in the college community, but in the secret of God's presence. Do we?

6. *What is the ideal of student honor?* To what extent is the student body responsible for the prevention of dishonest practices among students?

How many people of influence had gone year after year to the Temple at Jerusalem without raising any word of protest against the most pernicious form of graft of Jesus' day, the exorbitant prices charged by the priestly monopoly in the sale of cattle and birds necessary for the Temple sacrifice? Not one before had the courage of Jesus, who drove the haggling, cheating crowds out of the courts.

And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was written, Zeal for thy house shall eat me up.—John 2:13-17.

+ There are students who feel that the dishonesty of others

is none of their concern. At any rate, no one would be contemptible enough to cause another student trouble. But in some colleges, the students have banded themselves together to see that dishonesty is not tolerated. This is sometimes known as the "honor system"; it is really *noblesse oblige*.

7. *Is more demanded than precise honesty or technical fair play?* Every one of us has met at some time hard, cold, calculating honesty—like the honesty of Shylock—that never swerves from the way of absolute justice in accounts, or examinations, or reports about fellow-students. Sometimes we have said: "He is so horribly honest to the letter that he is dishonest." Such a man would be the first to "honestly" profit by another's mistake. Jesus demanded a higher honor than exact legal honesty.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5:38-48.

"The letter killeth, but the spirit giveth life." (II Cor. 3:6.) May we be released from the prison house of legal honesty into the glorious freedom of the upright life. May we go on

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to the larger honesty that goes far beyond the letter of our agreement, and bases itself upon love and sympathy as well as justice.

STUDY FOR THE WEEK

"I'm not a citizen of this town; I am a student. That was simply a college prank. You ought to wink at it."

"I would have paid that as soon as I had money. Why couldn't that storekeeper give me credit?"

"This student organization position costs me a lot of time. I don't get anything out of it. Isn't this money for a side trip or that extra sweater legitimate graft? What's the harm in borrowing a little from the organization treasury? I'll pay it back later."

"That crowd voted for our men; of course we've got to support them."

"I have a right to crib when the instructor is in the room. It's his business to catch me. Anyway, do you want me to be mean enough to refuse to give a fellow help?"

"Of course, I wouldn't cheat in business, but you don't call this cheating?"

Such remarks as these can be heard on almost any campus. *Has the college community a special code of honor? Is it right to hold a student to the same standard of fairness and honesty as the citizens in a community?* The writer to the Hebrews spoke of Jesus as "not unable to feel for us in our weaknesses, but one who was tempted in every respect just as we are tempted, and yet did not sin." (Hebrews 4:15.) *How did the temptations to dishonesty and unfair play in the time of Jesus differ from those in the college community today?*

The test of personal popularity

Jesus, at the very beginning of His ministry, faced the test of popularity. He wanted to win the crowds, and He realized the power of a popular hero. As a boy in the capital

city, Jerusalem, He had seen the crowds thronging the Temple court at the time of morning and evening sacrifice. He knew how they clamored for signs. He must have felt their expectancy that some day Messiah would come in that place. Alone in the wilderness, pondering how He could win the populace to His new cause, the picture of the thousands gathered for early Morning Prayers came to Him, and there flashed through his mind the words of the ancient psalm

For he will give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.

—Psalm 91: 11, 12.

Here was indeed the way to get that crowd. They could be stirred to the wildest enthusiasm by anything spectacular. If He just appeared on the Temple roof and then threw Himself down unharmed, His name would be on everybody's lips; He would be the popular hero. They would declare Him the Messiah. He could lead where He would.

Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.—Matt. 4: 5, 6.

Whatever else may have been involved, this was a temptation to win the crowds to Himself by a grandstand play. Mohammed faced this temptation and was conquered by it. Jesus turned away victor.

Does this differ from the temptation which the student faces in trying to become by spectacular achievements the most popular person on the campus?

The test of political power

In the wilderness Jesus also faced the test of political power. As a boy He had often heard political discussions by

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the men on the streets of Nazareth. He had listened all expectant to the tales of the revolution led by Judas the Hammerer, and of the good old days of the Maccabæan freedom. He heard them speculating how soon the promised Messiah would free them from the galling yoke of Rome. He had seen the dark looks of hatred at the mention of foreign tyranny. Revolution was in the very air. Jesus remembered what His people had done in the Maccabæan days when their political aspirations were stirred by religious fervor. He had the same chance to play upon their religious and political prejudices, and there in the wilderness He saw Himself the leader of a revolution, the hated Roman driven out of the land, the conquering armies of Judah, augmented by the nations of the earth, sweeping on victoriously; Rome destroyed, Jerusalem the capital of the world.

Again, the devil . . . showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4:8-10.

It was no idle dream. Jesus could easily have led a revolution that would have driven out the Roman power and brought the countries of the Roman world to His feet. During the early sixties, a border ruffian in China faced the same possibility of establishing a so-called Christian Kingdom by force of arms. In the name of Jesus he conquered half of China, and twenty million people lost their lives in the Taiping (Great-Peace) Rebellion.

It was the temptation of political power. *What is the difference between controlling armies and controlling votes?*

The temptation to patronage

In the establishment of His new Kingdom, Jesus faced strongly intrenched, influential parties of Scribes, Pharisees,

and Sadducees. He might have overlooked their sins, and attempted to win them as patrons of His new movement. Even if He did not compromise thus far, He might have ignored them and preached to the people. Deliberately He broke with their petty customs and attacked their outstanding sins. As a result, with hatred they sought His life. The Pharisees were watching to see whether He would respect their Sabbath law. He might have ignored the need of the man with the withered hand, but He chose to help him on the Sabbath. "But no sooner had the Pharisees left the synagogue than they held a consultation with the Herodians against Jesus, to devise some means of destroying Him." (Mark 3:6.) He might have closed His eyes to the system of Temple graft; instead, in indignation He drove the grafters from the Temple courts. "This the High Priests and Scribes heard, and they began to devise means to destroy Him." (Mark 11:18.) When they sought to entrap Him with trivial questions of authority, instead of parrying their questions in tactful self-preservation, He courageously sought to win them from their unrighteousness. "And they kept looking out for an opportunity to seize Him, but were afraid of the people; for they saw that in this parable He had referred to them." (Mark 12:12.)

Even more difficult must have been the appeal of His own friends. James and John felt that their relation to Him should give them some inside offices in the new Kingdom. Jesus entirely ignored the fact that they were His most intimate friends, and that therefore He might be under some obligation to them; He asked them if they were worthy.

What is the basis for the election of nominees for college positions—patronage or real worth?

The demand for integrity

Jesus did not yield. He turned aside victor from the temptation to win His cause by bidding for personal popularity, by an unwarranted use of political power, or by depend-

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ing upon the patronage of the influential. He saw that permanent leadership is dependent on intrinsic worth, even though temporary power may be gained by artificial means. From first to last Jesus demanded integrity. His fundamental quarrel with the Pharisees was that He could not tolerate counterfeit coin. They were continually attempting to appear better than they were. Their reputation was not the result of real achievement. Continually Jesus warned the people:

"Do not imitate their lives, for though they tell others what to do, they do not do it themselves. . . . And everything they do they do with a view to being observed by men. . . . Alas for you, Scribes, and Pharisees, hypocrites, for you are just like whitewashed sepulchres, the outside of which pleases the eye, though inside they are full of dead men's bones and of all that is unclean. The same is true of you: outwardly you seem to the human eye to be good and honest men, but, within, you are full of insincerity and disregard of God's Law." (Matt. 23: 3, 5, 27, 28.)

It was a fundamental failure of character, this desire to deceive; this attempt to make men think they were righteous when they were unrighteous was acting a lie. Dishonesty can not bear the gaze of a man of real integrity. Judas could not stand it longer, and slunk away in the dark. In the presence of Jesus' standard of honesty, Zacchæus recognized his practices not as cheating, but as stealing.

"The secret of hypocrisy is the desire to appear well without paying the price that right costs. . . . A man who lies deliberately hangs out a wrong signal. He creates distrust as to the dependableness of any other signal he may ever make. . . . Many a man's goodness consists in being as bad as he dares, of keeping just within the boundaries of social respectability. . . . We all delight in being respected by others, but the Master's character suggests a more searching rule—to become such persons in our inward life that we can respect ourselves. . . . The other element in the genuineness of the man is revealed in His phrase, 'The Father who seeth in secret.' Now when a man brings all his thoughts,

ambitions, motives and heart attitudes to this arbitrament, he must be a genuine man. . . . That we live on good terms with our fellows may not be a test of sincerity at all; that we live on honorable terms with ourselves is a far deeper standard; that we live on right terms with God means absolute genuineness of life. . . . Jesus was content only with an inward life so genuinely good that He need never be ashamed of Himself or shrink from the eye of His Father." (Fosdick, "The Manhood of the Master.")

Student honor

Reliability in meeting financial obligations, business integrity in college organizations, fair politics in the college community, clean play on the athletic field, fairness in the classroom and the examination—these are merely various aspects of one question: *As a student, what is my answer to Jesus' demand for integrity?*

Some students say cheating in examinations is all right if you don't get caught; underhand play in the game is justifiable if the referee doesn't see you. This means that dishonest practices are all right if they are done secretly, without being found out. *What was Jesus' demand?*

How does the dishonest student differ from the hypocrite denounced by Jesus? He is presenting accounts for the organization of which he is a treasurer which, on the face of them, seem to prove him an honest and careful administrator of trust funds; but he has been using part of this money for college expenses. He is elected president of the class, but he is not the real choice. He got the place by political chicanery. He helped win the last game, but he knows, even though the referee of the game does not, that he cheated in the play. He won the highest standing in his class, but he knows that another did his work for him. He receives an A.B. at the close of the course. On the face of it this should mean that he has done careful, thorough work, but it is not true.

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How do these differ from underhand and dishonest practices in the community? Are students amenable to the same law?

Effects of college dishonesty

Does college dishonesty train for future dishonesty? What effect does a student's college record have upon his future opportunities?

A man was strongly recommended for an important position. His recommendations seemed good; he had been personally commended to the employer. But he was not employed. The employer said, "I notice his name is one which is continually on the University Club bulletin board as in arrears."

Another college student, managing a college entertainment, apparently was handling things honestly. The returns showed a slight surplus. A close friend of this manager knew that he made away with \$500. This would not have been possible if there had been proper auditing of accounts. Was the college fair to the man who thus cheated, to let it be possible? Could that man be trusted in any business position where money was to be handled?

A half dozen girls in a co-educational college said, in a caucus with a small group of men with regard to class politics: "We control a majority of the votes of this class. Miss —— can guarantee such and such votes. Miss —— can guarantee these votes. What are you going to give us?" Would these girls in a political election buy and sell votes?

Establishing student honor

How can dishonesty be eradicated? In some colleges the students have banded themselves together, declaring they will not tolerate dishonesty in classroom work and examination, that they will not give or receive help, and they will prevent others from doing it. Is this feasible and wise? This "honor system" has usually been used only in relation to

examinations and in class work. Could it be applied to other forms of college life as well?

If there is not a student sentiment against dishonest practices, will college rules prevent them? To what extent are students responsible for the ideals of honor in the college?

How far is the ideal of the epistle to the Ephesians realizable in your college?

"For this reason, laying aside falsehood, every one of you should speak the truth to his fellow man; for we are, as it were, parts of one another. If angry, beware of sinning. Let not your irritation last until the sun goes down; and do not leave room for the Devil. He who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share. Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment, so that they may be a means of blessing to the hearers. And beware of grieving the Holy Spirit of God, in whom you have been sealed in preparation for the day of Redemption. Let all bitterness and all passionate feeling, all anger and loud insulting language, be unknown among you—and also every kind of malice. On the contrary learn to be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven you." (Ephesians 4:25-32.)

SUGGESTIONS FOR THOUGHT AND DISCUSSION

Are students amenable to the same standards of right and honesty as citizens in the community?

How do "controlled votes" and "political bosses" in college differ from those in municipal elections?

Why are local tradespeople so wary of student accounts?

How does cheating in examinations differ from sneak thieving? Is it as crooked to secure credits by unfair means as it is to get profits by doubtful practices?

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What is the difference between an underhand play in a game and hurting your professional opponent by attempting to besmirch his character?

How far should the student's dishonest practices be winked at as college pranks?

What were Jesus' standards of honor?

How did the temptations to dishonesty and unfair play in the time of Jesus differ from those in the college community today?

What was the meaning of the temptation concerning "all the kingdoms of the world"? The temptation to "cast himself down from the pinnacle of the temple"? What similar temptations are found in college?

Why did Jesus attack the Scribes and Pharisees? What is hypocrisy? What are some examples of hypocrisy in college?

In the light of Jesus' standards, where would you class the following and why?

Trading votes.

Temporarily borrowing money from an organization treasury until funds come from home.

Bluffing in recitations.

Keeping local tradesmen waiting for payment of bills.

Attempting to "lay out" the best player on the opposing team.

Giving help to another in examinations.

What can be done to prevent dishonest practices?

What are the advantages and disadvantages of a primary system for the selection of nominees for important college positions?

Is a college justified in refusing to graduate a student who owes bills to local tradespeople?

Is auditing of accounts of student organizations necessary and wise? Why or why not?

Is reparation necessary in cases of dishonest practices?

What do you think of Zacchæus' action?

If a game is won by an ineligible player, what should the college do?

If the right to a diploma is won through cheating, should the student accept it?

How far can a student who has engaged in dishonest practices in college be trusted in business or politics?

What should be the attitude of a student toward dishonest practices?

Is the student who knows of dishonest practices and does not attempt to eradicate them responsible with those who engage in them?

Should a student follow Jesus' example when He drove the money changers out of the temple? Should a student ever report on another?

What is your judgment in regard to the "honor system"?

CHAPTER IX

THE LAWS OF ACHIEVEMENT

DAILY READINGS

Every student is confronted with the question, What am I going in for in college? The college has places of trust and influence varied enough to give play to the talents of all. It is interesting to watch the enthusiasm of fellow-students, to see the choices they make out of the multitude of things to be done. Here is one whose interest in athletics is very keen, but no one would think of him as a candidate for the debating team. Another's literary ability already marks him as a possible future editor of the college paper. That man with his fearless search for truth, with the exactness of his mind, is sure to stand high in scholarship. Another student has a genius for leadership. Eventually he will carry his classmates for good or ill.

1. *What establishes a student's right to a college honor?* As they were all traveling toward Jerusalem, James and John came to Jesus and asked that they might have positions of high honor in His new Kingdom. The portfolio of the Secretary of State and the Secretary of the Treasury would satisfy them; "to sit on the right hand and on the left." Jesus asked: "Have you counted the cost in such positions of trust? Are you ready and able to make the sacrifices necessary?" "Oh, yes," they replied instantly. Jesus said: "You will have a chance to show whether you can make good. I can make you no promises beforehand. Honors like these can be given only to those who are best fitted for such important posts."

And there came near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give: but it is for them for whom it hath been prepared.—Mark 10: 35-40.

Is the standard of Jesus too high? When has a student a right to college honors?

2. *When is a student justified in seeking college honors?*
When Jesus was a guest at a public dinner in the home of a certain Pharisee, He noticed how many of those who were invited scrambled for the best seats. Using it as an illustration, He said:

When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.—Luke 14: 8-11.

What is the difference between seeking an honor and seeking to be worthy of it? Should the man seek the honors, or the honors seek the man?

3. *What is the significance of college preferment?* Are honors a kind of "spoils system," or are they the expression of the confidence the college places in its chosen representatives?

When a certain baseball team started on a trip, the coach selected every player from members of his own fraternity. A student, in commenting upon it, said, "If the team wins the majority of its games, we may forgive them." That college felt very much as the ten when James and John sought to pocket the spoils in the new Kingdom.

Jesus said, "This is not a time for glorying one over another." The primary purpose of preferment is not authority, but power for more service.

And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 42-45.

To the man who makes good in positions of trust there come increasingly greater opportunities for service; to the man who is unwilling to accept responsibility as a trust there comes the loss even of the opportunities he has had.

4. *What is real achievement?* The old ideal of excellence was that a man should do better work than his neighbor; but the newest education pits a child against himself, spurs him on to do his—not somebody else's—best. Vocational training emphasizes the discovery and the perfection of the respective talents of each individual. We no longer have a limited aristocracy and a vast body of slaves, as in ancient Athens. We are working for the real democracy, which means every man at his best, and working for the common good.

Jesus knew that He had represented the Father, for He had done perfectly the work which was His to do. "I have glorified thee on earth by accomplishing the work thou gavest me to do." (John 17:4.)

The aged Paul had the same conception of achievement.

I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.—II Timothy 4:7, 8.

Can we say this at the end of each year? of each day?

5. *Can a self-seeker really achieve?* The self-seeker thinks that everything on the campus should serve his needs. He cares more for a good reputation than for a good character. He seeks a position as an honor to himself, not as an opportunity to serve his fellow-students. Jesus told the story of a certain man who was very sure of his own importance, and looked down upon everybody else. "Two men went up to pray in the temple; one was a Pharisee and the other was a taxgatherer. The Pharisee stood up and prayed by himself as follows; 'I thank thee, O God, I am not like the rest of men, thieves, rogues, and immoral, or even like yon taxgatherer. Twice a week I fast; on all my income I pay tithes.' But the taxgatherer stood far away and would not lift even his eyes to heaven, but beat his breast, saying, 'O God, have mercy on me for my sins!'" (Luke 18:10-13.) Jesus did not hesitate to say that it was the taxgatherer who was acceptable to God. And the Pharisee failed even of the reputation for goodness.

Jesus commented, "Everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted."

Does the self-seeker get what he seeks?

6. *What is the secret of achievement?* Many people, when asking anyone to join an organization or to support a cause, explain the advantages to the individual resulting from such

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an alliance. In striking contrast to this, Jesus always challenged His disciples by pointing out the inevitable loss resulting from following Him. One of His most impressive sayings and one that is frequently repeated in the Gospels, emphasizes the fact that success depends upon sacrifice.

For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.—Mark 8:35.

No man could escape His persistent emphasis on this one principle.

It may be necessary to grant that this means growth in the religious life. *But is the secret of achievement in art, in science, in business, that he who saves his life loses it? Can every person who will pay the price really achieve? Does this hold in college?*

7. *What is the measure of achievement?* Various motives have come to men which have led them to lose their lives for greater good. The man with a goal of business success will make any sacrifice in order to attain the coveted prize. Most college students make personal sacrifices for the sake of future good. "They fix their gaze on the coming reward." (Hebrews 11:26.) The love of friends or family, or loyalty to a greater cause, has held many persons steady and true, and made possible achievement in the life and character which no selfish motive would ever have gained.

A man's achievements are measured by the ambitions and motives that dominate his life. On the road to Damascus all lesser motives of Paul were transformed into the one supreme motive—to secure the prize of the high calling of Christ Jesus.

Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to

the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Philippians 3:12-14.

With simple directness Jesus said to His disciples that the mastering motive of His life was to do the will of His Father, and finish His work.

Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.—John 4:34.

Jesus asked His followers to invest their lives “for his sake and the sake of the good news.”

Christians say that they find in the love for the Christ-like God, in their loyalty to Jesus and His ideals, in their ambition to represent Him worthily, and to help bring in His Kingdom in college, in the home, in business, a motive and power which enables them to live the life most worth while.

Can any motive less compelling than love for God and loyalty to His Kingdom really bring achievement?

STUDY FOR THE WEEK

“Now there arose a dispute among them, which of them was to be the greatest. And Jesus, knowing the reasoning that was in their hearts, took a young child and made him stand by His side and said to them, ‘Whoever for my sake receives this little child, receives me; and whoever receives me, receives Him who sent me. For the lowliest among you all—he is the greatest.’” (Luke 9:46-48.)

“For whoever uplifts himself will be humbled, and he who humbles himself will be uplifted.” (Luke 14:11.)

“Now, whoever desires to be great among you must be your servant; and whoever desires to be first among you must be the bondservant of all. For the Son of Man also did not come to be waited upon, but to wait on others, and to give His life as the redemption-price for a multitude of people.” (Mark 10:43-45.)

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"In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was—a single grain; but that if it dies, it yields a rich harvest. He who holds his life dear, is destroying it; and he who makes his life of no account in this world shall keep it to the Life of the Ages." (John 12:24, 25.)

"Then calling to Him the crowd and also His disciples, He said to them, 'If any one is desirous of following me, let him ignore self and take up his cross, and so be my follower. For whoever is bent on securing his life will lose it, but he who loses his life for my sake, and for the sake of the Good News, will secure it. Why, what does it benefit a man to gain the whole world and forfeit his life? For what could a man give to buy back his life?'" (Mark 8:34-37.)

It sounds well, but will it work? Is achievement always dependent upon humbling yourself, upon losing your life, upon being as a little child, upon becoming a bondservant?

Think of the prominent seniors in college, and their influence on college affairs. How much losing of life does their position of influence cost? There is the editor of the college paper; it must seem a fine thing to him to have other people reading his paper. But consider the long hours of grinding on copy, the emergency arising when a local editor fails to cover an important college event, or when a long-promised manuscript is delayed beyond the date of going to press. Only the editor himself can count up all the things he has given up in order to make the paper a success. Perhaps the cost of making a place on an athletic team is more obvious; the man who would save himself the long hours of practice loses his chance to play the game. Then there is the President of the Student Body; everybody in college knows him. His presiding at student meetings has brought him before the public eye. But how many students in a mass meeting ever think of the hours of committee meetings, of the perplexing problems that lie heavily on his mind when he is really fulfilling his trust as the head of student self-government?

Look deep into the success of all these students. They

have real honor and real influence, not because they sought honor and influence, but because they tried to do well their work for the college. Those who snatch a high position by "bluffing" only become the more conspicuous marks for the scorn of the student body.

"He that saveth his life shall lose it, but he that loseth his life . . . shall find it." *Is there any road to achievement where the toll collected is not the loss of oneself?*

Hindrances to achievement

"It's too much trouble; it isn't worth the bother."

How many times has this spirit ruined great possibilities? Two young men enter business at the same time, taking similar positions with equal opportunities. Within a few months one of them is promoted and makes his way steadily forward. After five years the other is in the same place. It is the old story of the man who watched the clock, who saved himself trouble, but lost his opportunity.

Two students come from the same preparatory school and enter college together. Their professors think they will do practically the same grade of work. One of them leads his classes all through college, and the other sometimes falls as low as a passing mark. At the tenth reunion it is discovered that the poorer student has far outstripped his classmates. The other fellows, in commenting upon it, remember that the "bright man" always chose the snap courses, or the ones easiest for him, or those in which he thought he could "work" the professor; while the other man had planned his course with a view to developing his latent resources. The student who led his classes had saved himself the trouble of hard work. Had he lost the opportunity of finding his life?

Does it always hold true that emphasis upon personal convenience and pleasure means the loss of the greater good?

Study any organization or movement that has succeeded. Think of the Student Christian Association, for instance. If it is actually touching the life of the college, and achieving

the results for which it was founded, it will be found that at least its officers and committee members are throwing their very lives into its work. Many a great cause, national or local, has achieved only through the spending of lifeblood. *Does the organization whose members save their lives lose its opportunity for real achievement?*

"What is there in it for me? I do not mind working; but there is no sense in working for nothing."

How many others this spirit has kept from achievement!

Such was the thought of the young fellow who wanted to pass the examination in Virgil. He spent two days in going over the examination questions that had been issued during the ten years previous, and reduced to the finest mathematical calculations the relative chances of having questions given from each of the six books of Virgil. This calculation showed that it would be more worth while to cram the second book than any other. When that man was through college, and entered politics, he spent his time figuring how he could win votes for his own election, and what he could get out of his office. *What is the limit of achievement of such a person? Why are we suspicious of self-seekers in business or politics?*

Self versus common good

The demand of the time is for persons who will subordinate their individual ambitions for the welfare of the group. The older forms of government provided for the rule of the many by the few. Wherever the newer forms of government have been established, it has always been the aim to provide for government by the people. In the realms of finance, individuals stood out as controlling vast fortunes; the movement today is increasingly toward the control by larger groups working together. The whole committee system is a result of emphasis upon cooperative work rather than individual effort. *Does this group achievement tend to stifle the development of talent?*

Paul said that the secret of Jesus' supremacy was that "although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped Himself of His glory, and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross. It is in consequence of this that God has also so highly exalted Him, and has conferred on Him the Name which is supreme above every other." (Philippians 2:6-9.) *In the long run is it true that whoever uplifts himself shall be humbled, and he who humbles himself shall be uplifted?*

The degree of a person's achievement

It sounds like a truism to say that a man gets no further than he himself aims to go; and yet, truism though it is, so few people act upon it. The one ambition of a certain girl was simply to qualify for a certain professional position. At twenty-seven she had attained her goal and found she had nothing more really to live for. A man entered business with the determination to advance to a \$50,000 salary. When he had reached his goal his life seemed sordid and empty.

No one can achieve his greatest unless his goal is big enough to challenge his latent possibilities, to sweep him beyond himself. To work toward any event or for the achievement of a particular position is confusing an incident in life with a goal great enough to last forever. Such persons go from position to position according as they are offered larger salary or greater fame. But there must be a dominating goal toward the attainment of which a position is simply a means. The great ambition of Jacob Riis was to see unhealthy tenements destroyed and living conditions transformed—to see the great city really a city of God. This goal became the guiding principle in his every decision and achievement. You can trust a real mother to respond not only to the appeal of her own children, but to the need of

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every little waif. Cornelia Sorabji, with her dominant purpose to help women of India, found in the law the opportunity of defending their cases in court. A dominant ideal weaves even the simplest things into the great life plan.

Back of every great achievement in the history of the world will be found one of two things—either devotion to a person or devotion to a great cause. With His unerring insight into the lives and hearts of men, Jesus linked the two. He challenged the world to lose their lives for His sake and the sake of the "Good News," to live for His Cause because of their love for Him.

A picket frozen on duty,
A mother starved with her brood,
Socrates drinking the hemlock,
And Jesus on the rood,
And thousands who humble and nameless
The straight hard pathway trod;
Some of us call it duty,
And others call it God.

SUGGESTIONS FOR THOUGHT AND DISCUSSION

What should determine the securing of preferment?

When has a person a right to an honor or a preferment?

What is the significance of a promotion in business? of a college preferment?

When has a person a right to seek honors? What is the difference between seeking an honor and seeking to be worthy of it?

If a person were offered two positions, one at \$1,000 and the other at \$1,200, what considerations should decide his choice? Do these considerations apply to college honors?

What is real achievement?

When is the owner of a factory with 4,000 capacity satisfied with its achievement? Should a person be satisfied with himself any sooner?

Can one person be accomplishing less than another and yet be achieving the same?

When is a person really achieving?

What are Jesus' laws of achievement?

To what extent does Jesus' law, "He that saveth his life shall lose it, but he that loseth his life shall find it," hold good in college study, in college honors, in business? How far is it a universal law?

To what extent is it true that "he that humbleth himself shall be uplifted, and he that uplifteth himself shall be humbled"?

What hinders the success of a self-seeker? Does a self-seeker get what he is looking for?

What is the measure of achievement?

How far is achievement determined by the goal?

How large must be the goal if a person is really to achieve?

What is the goal of a Christian's achievement? What is its relation to other aims in life?

What effect has the Christian motive upon business and professional life?

What is the secret of real achievement?

CHAPTER X

CHRISTIAN CHIVALRY

DAILY READINGS

We read the stories of King Arthur and of Ivanhoe not so many years ago, and our hearts thrilled with the tales of armed knights and ladies gay. The age of romance glowed with the chivalry of life. The chevalier always removed his iron glove before he touched his lady's hand, and even now men follow his example. When the knight received his trophy at the hand of his lady, he raised his helmet to do her honor; and today men raise their hats as an evidence of courtesy. In the time of perilous travel he always placed his lady at his left that he might have his right hand free to defend her, and the essence of the idea remains today as he takes the outside of the walk. Many such customs have been handed down to us from the days of chivalry.

1. *Why have polite customs originated?* Is there any reason for following them now? The chivalry of the medieval knight had its basis in thoughtfulness for the lady to whom he was pledged in knightly honor. Do all rules for etiquette have their origin in thoughtfulness for others?

Is it discourteous to think only of self? He who thinks only of self pushes and scrambles in the street car crowd, but the thoughtful gentleman does not forget that old age is to be respected and women are to be protected. He who has this fundamental thoughtfulness for others, which is the dominant characteristic of the true gentleman, proclaims his real politeness by his actions, even though he may disobey some of the minor conventions of society. Rules of etiquette,

after all, are only the recognized expression of customs which have grown out of the thoughtfulness of one for another. For

Politeness is to do and say
The kindest thing in the kindest way.

In Jesus' day it was customary for someone to bathe the feet of the guests who had just come in from the dusty road. When Jesus and His friends came to eat their Last Supper together, Jesus was the only one of the group who was thoughtful enough to perform this simple service of courtesy.

And during supper Jesus riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—
John 13: 2, 4, 5.

By this simple act Jesus dignified forever the thoughtful courtesies of life.

2. *What causes thoughtfulness for others?* To whom is a person courteous? In countries where women are considered merely the chattels of men, there is not found any courtesy extended to them, even in lands noted for their politeness. It is only in the countries where women are held in high esteem and respect that courtesy is accorded them. Prejudice between races, the contempt so frequently found on the part of one race for another, results today, as through all the centuries, in serious disregard of the rights of others. The feeling of Jesus' day is clearly reflected in the surprise of the woman at the well that a man who was a Jew would speak to her, a woman and a foreigner.

The Samaritan woman therefore saith unto him,
How is it that thou, being a Jew, askest drink of me,
who am a Samaritan woman?—John 4: 9.

Jesus brought such revolutionary ideas as removed prejudice of race and sex and station, and He insisted that

folks were God's noblemen in possibility, if not in actuality, and worthy of esteem.

There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, free-man: but Christ is all, and in all.—Colossians 3:11.

3. *What are the implications of Jesus' high regard for personality?*

But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. . . . See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.—Matt. 18:6, 10.

And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful.—Luke 6:32-36.

Does Jesus' regard for all folks demand that every man respect every woman as if she were his sister or his mother; that a woman shall demand that a man guard every woman as carefully as he guards her?

How many people do you know who do nothing to hinder, and everything to help, other people be true to the highest ideals of manhood and womanhood?

4. *Who is the true gentleman or gentlewoman?* The word means originally "of genteel birth, a descendant of a free-

man." But Jesus insisted to the men of His day that it is not by birth or family alone that a man may be judged.

Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.—John 8: 31-39.

Everyone has in the inmost shrine of his soul an ideal of the true gentleman, the true gentlewoman. In proportion as his life is dominated by this ideal, does his outward action prove worthy of it, for by the infallible laws of psychology, unclean thoughts tend to an unclean life; and real high-mindedness to nobility of character and of action.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4: 8.

Blessed are the pure in heart: for they shall see God.—Matt. 5: 8.

"Just as the beauties and wonders of this microscopic world cannot be perceived without the medium of the lens,

so the realities of the spiritual universe cannot be experienced without the medium of the pure heart."

Can a person of impure thought be a true gentleman or gentlewoman?

5. *Is it ever legitimate to make it hard for anyone to realize the truest ideals of manhood and womanhood?* We answer instantly, "Certainly not." Stop and think how many people really mean it.

Does every woman we know expect of her men friends the same moral standards she demands of herself and her women friends? Has a man a right to demand in his ideal of a woman what he is not willing to fight for in himself? *Is there one standard for men and another for women?*

Is a girl ever justified in cheapening herself by using her physical charm to lead a man on for her own pleasure? Has a man ever a right to take advantage of a girl's ignorance and lead her on for his own amusement?

In what other ways may one facilitate the destruction of another's finest ideals of manhood and womanhood?

How far does Jesus' principle apply?

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—Matt. 7: 12.

Keep pure thy soul!
Then shalt thou take the whole
Of delight;
Then, without a pang,
Thine shall be all beauty whereof the poet sang—
The perfume, and the pageant, the melody, the mirth
Of the golden day, and the starry night;
Of heaven, and of earth.
Oh, keep pure thy soul!

—Richard Watson Gilder.

6. *What are the results of true chivalry?* The basis of chivalry is unselfishness, and the man who thinks of others

rather than himself grows in those traits of character which mark the true gentleman.

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.—Mark 4: 26-29.

The laws of growth in the Kingdom apply truly in this great quality of citizenship in the Kingdom. Taking root in unselfishness, chivalry grows into great strength, until its branches invade the region of all the graces of character and of all the relationships of life. One becomes instinctively chivalrous and exhibits the refinement of gentility.

What is the difference in the result between thinking about the conventions of politeness and being thoughtful for others?

7. *What are the possibilities of comradeship between men and women?* Paul knew the meaning of fine comradeship with women. The letter of introduction given to Phoebe, now embedded in the sixteenth chapter of Romans, gives abundant evidence of this.

“Herewith I introduce our sister Phoebe to you, who is a servant of the Church at Cenchreæ, that you may receive her as a fellow Christian in a manner worthy of God’s people, and may assist her in any matter in which she may need help. For she has indeed been a kind friend to many, including myself. Greetings to Prisca and Aquila my fellow laborers in the work of Christ Jesus—friends who have endangered their own lives for mine. I am grateful to them, and not I alone, but all the Gentile Churches also. Greetings, too, to the Church that meets at their house. Greetings to my dear Epænetus, who was the earliest convert to Christ in the province of Asia; to Mary who has laboured strenuously among you.” (Romans 16:1-6.)

"Greetings to those Christian workers, Tryphæna and Tryphosa; also to dear Persis, who has laboured strenuously in the Lord's work. Greetings to Rufus, who is one of the Lord's chosen people; and to his mother, who has also been a mother to me to Philologus and Julia, Nereus and his sister and Olympas, and to all God's people associated with them." (Romans 16: 12, 13, 15.)

There is danger of losing from the life of college students the possibilities of genuine comradeship between men and women. When two men are pals, no attempt is made to embarrass them in the naturalness of such a relationship; but all too many barriers are placed in the way of men and women being just such good comrades. If a woman enjoys the company of several men, she is a flirt; if a man confines his attention to one woman, then it is a serious case. Various so-called friends blight with self-consciousness the lives of others by unkind "joshing."

Great comradeships, like great friendships, grow out of *common* ideals and interest, but out of *complementary* ideas and abilities. The grace and fineness of a woman gives tone to a man's more rugged qualities; and a man's sense of proportion helps to balance a woman's intense conscientiousness. No finer influence can come to a man than comradeship with a woman of pure life and high ideals. *Why cannot we insist upon the possibility of genuine comradeship between men and women?*

STUDY FOR THE WEEK

Only a hermit can take a neutral attitude on courtesy. All of the rest of us are brought into constant contact with other people. Refusal to pay any attention to courtesy means almost a frank indorsement of discourtesy. The man who elbows his way through life, intent on getting there himself regardless of man, woman, or child, puts everything in discord. More than any others, perhaps, those in public service show how much can be done by common courtesy to make the machinery

of life run smoothly. Memory still lingers of a platform guard in the New York subway on a Christmas morning, who redeemed the usual nasal twang, "Step lively, please," by his jolly "Merry Christmas," adding in pleasant tones, "Don't jostle each other getting on and off—everybody happy on Christmas morning." Smiles came to the faces of the weary, disgruntled crowd as they caught the real Christmas spirit.

True chivalry

True chivalry is more than the observance of conventions, more than mere politeness. A very punctilious person who thinks only of his own reputation for politeness may rightly be judged essentially discourteous. Sometimes men and women observe the forms of courtesy in a spirit of deep and corroding contempt, merely for the sake of preserving their own self-respect. These violate the first law of chivalry—genuine sympathy and thoughtfulness, profound respect for the other person as a person. "Do unto others as you would that others should do unto you and unto those you love best."

The ability to think one's self in another's place, that high quality from which proceeds so much genuine courtesy, increases with practice. There is fostered then always the habit of avoiding what will embarrass our neighbor and of doing quickly and easily what will help. There was once an American hostess who graciously put at ease her foreign guest. Not understanding the custom, the guest drank from his finger bowl, whereupon the hostess also raised her own finger bowl to her lips. So many seem to delight in calling attention to the peculiarities of others rather than in courteously shielding their self-respect.

The more intimate the life, the greater the need for guarding the little amenities. The courteous son learns his courtesy from the father who treats the boy's mother like a queen. The wise and well-balanced girl is she whose mother maintains grace and dignity in relationships with her husband

and sons. The household of strength and peace is that household where fraternal bickerings are abolished, where sister and brother are not ashamed to accord each other the consideration they would readily give to outsiders, and where sons and daughters are willing to remember the vast debt of respect and consideration they owe the parents who are older in wisdom and more experienced in self-sacrifice.

When Wan Chang came to Mencius, the Chinese sage contemporary with Plato, asking the question, "What feeling of the mind is expressed in the gifts of friendship?" Mencius replied, "The feeling of reverence." Wan Chang might equally have asked the question, "What feeling of the mind is expressed in true chivalry?" and have received the same answer from Mencius.

We are told that the elements which, blended, constitute reverence, are "wonder, fear, gratitude, and negative self-feeling." The old chivalry probably had in it much of self-confidence and not much fear or gratitude; but in Christian chivalry, toward which the old Chinese philosopher was pointing, the ready recognition of the necessity of reverence changes all this. Jesus laid tremendous stress upon the worth of the individual, upon reverence for personality, and we who follow Him might well keep the elements of reverence. True chivalry never seeks to pry into the secrets of another soul, but is willing to wonder and admire—to live in the present, which is always prosaic, upon a plane of romance. Reverence guards life against the danger of being stripped of its adventurous and romantic qualities.

Real regard for others, just as true self-respect, involves restraint on one's own part from mean, disreputable or unworthy speech or conduct. The chivalrous student finds no place in conversation for shady stories, no satisfaction in sentimental spooning, no delight in gossip, or anything which cheapens himself or others. More than this, such a student, for the sake of momentary gratification, will never wreck his own life or the life of another person, nor deaden the possibilities of that fineness of character and that joy of life found

only in those who are pure and true. "Whatsoever a man soweth shall he also reap."

The true gentleman disdains the attempts of those who have commercialized the finest instincts of manhood and womanhood. Instead of going as near the verge of respectability as he dares, instead of frequenting places and engaging in practices which break down the guards of purity, he recognizes that he must begin a movement for true chivalry with himself.

How many of us always hold to the standard, "I will never do anything that I would not want my mother to know, that I would be ashamed to have her find out"?

Jesus' high regard for every individual

When Jesus came to Palestine He found the Pharisees holding in contempt the common people that did not know the law; He found the Jews having no dealings with the Samaritans; He found the women not only treated with contempt, but quite without rights before the law. His emphasis upon the worth of every individual, upon the sacredness of all personality, brought the Christian standards of chivalry into the world.

Not even in the twentieth century have we yet laid hold of the full meaning of Jesus' high regard for every individual. Jesus taught His disciples the Lord's Prayer. "When you pray," He said, "say 'Our Father.'" We use glibly the term "the brotherhood of man"; but we are very slow to see its implications. It savors of cant to say, "Every man is my brother, every woman my sister, and I will treat them as such." And yet no one who follows the footsteps of the Man of Galilee, and hears His conversations with men and women in Palestine, but realizes anew how deep was His regard for every person with whom He came in contact. The Pharisees accorded their reverence to people for what they were, but Jesus esteemed a man not only for what he was, but for what he desired to be or what he might become. Do we?

James may have been thinking of the way his brother broke down distinctions between folks when he wrote:

"For suppose a man comes into one of your meetings wearing gold rings and fine clothes, and there also comes in a poor man wearing shabby clothes, and you pay court to the one who wears the fine clothes, and say, 'Sit here; this is a good place'; while to the poor man you say, 'Stand there, or sit on the floor at my feet'; is it not plain that in your hearts you have little faith, seeing that you have become judges full of wrong thoughts?" (James 2:2, 3, 4.)

Nicodemus was slow to yield his position in the august assembly of his people for the sake of a humble carpenter; but Jesus met him with rare tact and understanding of a difficult situation, shared with him simply and generously the meaning of His Kingdom. Even His disciples were surprised to see Him talking with a woman at the well. They were perplexed when He encouraged the little children whose mothers brought them to the Great Teacher. "Despise not one of these little ones," He said to His puzzled followers. "You do not realize how much they are worth to the Father." He accepted the hospitality of Simon the Pharisee, and Levi the publican; was an honored guest at the wedding feast; was welcomed alike at the home of the wealthy Lazarus and the fisherman's simple dwelling. Indeed, He was no respecter of persons. The woman who had known twelve long years of illness and was counted accursed, He addressed as "Daughter." He sought out the man who was put out of the synagogue by the angry rulers and welcomed him to His fellowship. The doubts of Thomas, the denial of Peter, the desertion of Judas, could not shake His unfailing belief in people. Through the long agony of the mock trial He was a gentleman, and at last poured out His supreme regard for even the lowest villains in "Father, forgive them, for they know not what they do."

The thoughtful courtesy which many of us accord only to the immediate circle of our friends, Jesus extended to all the world.

SUGGESTIONS FOR THOUGHT AND DISCUSSION

What is the importance of courtesy?

Who can ignore the rules of politeness?

What is the result of discourtesy?

What is the origin of customs of politeness followed today?

What teachings of Jesus are the basis of true chivalry?

What attention did Jesus give to the customs of politeness?

What is the cause of discourtesy? To whom is a person courteous?

What was Jesus' teaching as to the worth of every individual? What is its result in reverence for personality?

How far is the Golden Rule applicable as a law of chivalry?

What is the real basis of Christian chivalry?

What are the implications of Jesus' high regard for the individual?

To whom would Jesus' attitude lead a person to be courteous?

Does true chivalry allow a man to treat any girl differently from what he wishes his own mother or sister treated?

What should be the attitude of a woman toward men of questionable life if they belong to good family or reputable organization?

Is it ever permissible for a woman to take advantage of her physical charm to lead a man on for her own pleasure?

What is unfair about a double standard of morality? What are its consequences?

What is your conception of the true gentleman and gentlewoman?

How is a life of Christian chivalry possible?

What college practices cheapen the ideals of manhood and womanhood? What are their effects upon chivalry?

[X-s] *STUDENT STANDARDS OF ACTION*

What college practices break down the guards of purity and make it difficult to live true to the highest ideals of manhood and womanhood? What should be the attitude toward them?

What effect has the commercializing of the highest instincts of manhood and womanhood upon living a pure life?

What is the relation of the thought life to chivalrous action?

What is wrong with the viewpoint of a person who for momentary gratification wrecks his own life or that of another?

Can a person of impure thought and questionable action live a truly great life?

How can a person be a Christian gentleman or gentlewoman?

What are the results of Christian chivalry?

What are the possibilities of comradeship between men and women?

CHAPTER XI

CHRISTIAN LOYALTY

DAILY READINGS

Loyalty arouses the highest admiration; disloyalty nothing but contempt. We expect a man to be true to his friends, to be loyal to his cause. Our first surprise is changed to scorn for the man who is disloyal to his college, to his friends, to his home. We have contempt for the person who is a traitor to his country, and are suspicious of the one who speaks slightly of his own home or allows in his presence unkind gossip about his friends. There is an old phrase which sums up our confidence in the man of real loyalty, "That is a good person to tie to."

1. *How far is loyalty essential to achievement?* There is no question about our admiration for loyalty. Is it essential to achievement?

Loyalty is devotion to something. We know where to find the loyal person provided we know his purpose and his ambition. "The doubtful man," says James, "is like the surge of the sea whirled and swayed by the wind; that man need not imagine he will get anything from God, double-minded creature that he is, wavering at every turn." (James 1:6-8.)

We all know people "driven by the wind and tossed into spray." One year they are doing one thing; the next, another. We sometimes say they lack stick-to-it-ive-ness; they will never succeed. Unless there is some fundamental loyalty there will be no guiding hand at the helm. The boat without a pilot may have plenty of steam-power and get nowhere. The life which is not directed by some great loyalty never makes the harbor of achievement.

[XI-2] STUDENT STANDARDS OF ACTION

2. *What is essential to being loyal?* Loyalty has been defined as the willing and practical and thorough-going devotion of a person to a cause.

Is a cause necessary to loyalty?

It is true the word loyalty cannot stand alone. We ask at once, Loyal to whom? Loyal to what? But this question assumes that a cause is not essential to loyalty; we might be loyal to a person. *Can we be loyal to a person with whom we do not share a common cause?*

In the stress of the night, in terror of the dreaded Roman guards, overwhelmed by the treachery of one of their band of friends, the disciples fled from the garden and left Jesus alone to His capturers. "And they all left him, and fled." (Mark 14:50.)

Traitors all to Jesus and His cause! Yet were they? Their love for the man drew some of them to follow afar off.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest.—John 18:15.

Even after it seemed as if death had taken Jesus from them forever, they clung together for the cause that bound them with chains that could not be severed by fear. When they knew that He was not lost they caught again His enthusiasm for His cause. Out of their apparent disloyalty was born a devotion that made it possible for them to face hardship and persecution and even death unflinchingly loyal.

How far-reaching was that new loyalty is seen in the lives of Peter and John when they were arrested and brought before the Sanhedrin.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. . . . And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them,

Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye.—Acts 4: 13, 18, 19.

To what cause are we loyal?

3. *What is a worthy cause?* We have all known people whose highest loyalty was pledged to their own selfish interests. We have met others who have been loyal to a single friend even at the expense of everybody else. High in our regard is placed a person who is loyal to his home; but the nation expects that every man will put his country's honor and his country's need—the need of the homes of all the nation—higher than the need of any one home, even though that be his own. Jesus unhesitatingly placed His cause as greater than the demands of home.

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me.—Matt. 10: 37, 38.

Long before Jesus' day, in the darkest hours of Judah's history, when national loyalty was running high, one of her greatest prophets said of the expected deliverer that His cause would transcend even the national cause.

And now saith Jehovah, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.—Isaiah 49: 6.

In the lives of many devoted men and women since, the cause has taken up the loyalties of home and nation and gathered them into a commanding devotion to the welfare of mankind. *Is it possible to be truly loyal to the world's need and at the same time intrinsically disloyal to home or country?*

Does it make any difference what our cause is so long as we are supremely loyal to it?

4. *What is the place of leadership in a cause?* Wherever a group of people unite in a common cause there must be leaders. There cannot be worthy achievement without great leadership. Jesus felt keenly the suffering of the poor and the bondage of the people in His own day, and realized the hopelessness of their position without anyone to lead them.

But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.—Matt. 9:36.

Equally true is it that without a great cause there cannot be the greatest leader. *Can you think of any great cause that has gone forward without a great leader or leaders?*

Many a leader has so thoroughly embodied his cause that the mention of the cause instantly brings his name to memory—Islam, the Red Cross, the Reformation. The mention of the leader also brings to mind the cause—Christopher Columbus, George Washington, David Livingstone, Jacob Riis.

What cause do my fellow-students identify with me?

5. *What is it to be a Christian?* What was there in Christianity that won the loyalty of a Paul?

This man, whose courageous devotion to the cause of Judaism led him to the relentless persecution of the followers of Jesus, came to the day when the greater loyalty to the Crucified swept all lesser loyalties aside. He declared:

For I determined not to know anything among you, save Jesus Christ, and him crucified.—I Cor. 2:2.

Jesus was the only leader who could fully satisfy a Paul. He committed himself so thoroughly to the cause of Jesus that he could say:

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

The cause of Christ was the only cause great enough to satisfy this man whose interests leaped beyond the confines of nation and race and creed, to the one universal cause of all mankind.

Have our lives been thrilled by the greatness of this Leader and this Cause to which Paul gave his life? Are we ready to follow Him?

6. *What is the challenge of loyalty?* Every cause is judged, not by what its adherents claim for it, but by the extent to which its ideals are embodied in their lives. Paul was keenly aware of this fact. He called out the best in the Corinthian church when he put up to them the responsibility of their cause.

. . . . Ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh.—II Cor. 3:3.

The test in any religion is to be found, not in its great books, but in the "letter of recommendation" written in the lives of those who claim to follow its teachings. The Hindu Vedas have many expressions of lofty ideal; and captivated by the newness and beauty of these ancient books, there have been people in this country who have thought that Hinduism contained more beautiful ideals than Christianity. The demoralizing character of temple worship, the immoral lives of the priests, the hopelessness on the faces of the men and women, striving to win the favor of their gods—all these give evidence of how far the ideals of Hinduism have failed to find expression in the lives of the people of India.

How many of us would be willing to have Christianity judged by our lives? "Only let the lives you live be worthy of the Good News of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the Good News. Never for a moment quail before your antagonists. Your fearless-

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ness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God. For you have had the privilege granted to you on behalf of Christ—not only to believe in Him, but also to suffer on His behalf; maintaining, as you do, the same kind of conflict that you once saw in me and which you still hear that I am engaged in.” (Philippians 1:27-30.)

7. *What is the secret of loyalty?* Real and enduring loyalty is impossible without complete commitment to the cause, without deep confidence in its leader, and without the joyous comradeship of other followers.

A man who has given his half-hearted allegiance can never stand the test of misunderstanding or opposition. No man is really committed to a cause who does not stand by it and work for it faithfully.

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith.—James 2: 14-18.

Paul knew so completely the friendship with his Leader that he could say:

It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.—Galatians 2: 20.

The greatest prayer that Paul could pray for his friends was to ask that this loyal friendship with Christ should bring them into the great family of all Christ's followers.

"For this reason, on bended knee I beseech the Father, from whom the whole family in Heaven and on earth derives its name, to grant you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundations strong, in love, you may become mighty to grasp the idea, as it is grasped by all God's people, of the breadth and length, the height and depth—yes, to attain to a knowledge of the knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness." (Ephesians 3:14-19.)

STUDY FOR THE WEEK

"Loyalty means the willing and practical and thorough-going devotion of a person to a cause. The cause of a loyal person is something larger than his private self, greater than he is. A cause is social in its nature, and capable of linking into one the wills of various individuals.

"In the training of loyalty two things are necessary: first, a leader or a group of leaders, eager, enthusiastic, convinced; and second, a cause that can be idealized so that when the leaders talk of it it seems to be a sort of supernatural being in one sense impersonal, but in another sense capable of being personified and exalted. Personal leaders and the super-human cause are inseparable in the training of loyalty. The cause needs to become incarnate, as it were, in the persons of the leaders; but the leaders get their personal influence through the fact that they seem to be incarnations of the cause.

"In so far as we have indeed found some cause, far larger than our individual selves, to which we are fully ready to be loyal, this very cause serves to give a unity to our lives.

"Our ideal comes to us from our cause. Because of this

vastness of our ideal, because that to which we are loyal is so much greater than we ever become, our ideal unifies our life. And each act of this life has to be judged, estimated, determined, as to its moral value, in terms of the ideal. So the plan or ideal of life comes to stand over against our actual life as a general authority by which each deed is to be tested.

"Whenever a cause so arouses our interest that it appears to us worthy to be served with all our might, with all our soul, with all our strength, then this cause awakens in us the spirit of loyalty. If we act out this spirit, then we become in fact loyal, for loyalty is never mere emotion. The devotion is a practical one. Adoration and affection may go with loyalty, but can never alone constitute loyalty. The loyal man serves, that is, he does not merely follow his own impulses, but looks to his cause for guidance. This cause tells him what to do, and he does it. Loyalty is especially perfected through great strains, labors and sacrifices in the service of the cause. The loyal man's devotion is entire; he is ready to live or die as the cause directs." (Condensed from Royce's "Philosophy of Loyalty.")

Where shall we find such loyalty as this? Where shall we find a cause to which we shall be willing to give ourselves so unreservedly?

The loyalty of Paul

Paul stands out on the pages of the New Testament as the complete embodiment of loyalty. *What was Paul's cause? Who was Paul's leader?*

There had been many lesser loyalties in the life of this resident of Tarsus. He had thrilled with pride at being a citizen of this great university city. The freedom that was his as Roman-born had been his glory. He had known the loyalty of men educated in the greatest school of his day at the feet of Gamaliel in Jerusalem. He was a Pharisee, and he had sought to live as the strictest of the sect. In his zeal

for the traditions of his fathers, he surpassed many men of his own age. In his insistence that all men should conform to the Mosaic law, he would brook no question of the authority of Moses, though it meant the persecuting of men and women, even unto death.

Yet through all his devotion to these lesser loyalties, there remained a restless weariness. Then on the road to Damascus there burst upon his vision a great light. We marvel at the courage of Paul as he committed himself unreservedly to the Great Leader and His Cause. "What wilt Thou have me do, Lord?" he cried. There, as never before, he found the basis of loyalty—a Leader worthy of his undying devotion, a Cause that commanded his every ability and every energy in self-sacrificing achievement. All lesser loyalties were swallowed up in the greatness of this New Cause.

Years after, when his new faith had known the test of persecution, he wrote to his friends at Philippi: "If anyone else claims a right to trust in outward ceremonies, far more may I: circumcised, as I was, on the eighth day, a member of the race of Israel and of the tribe of Benjamin, a Hebrew sprung from Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the Church; as to the righteousness which comes through Law, blameless. Yet all that was gain to me—for Christ's sake I have reckoned it loss. Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. And for His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ and be found in union with Him." (Philippians 3:5-8.)

Paul found in Jesus a Leader to whom he could pledge a loyalty which enabled him to say, "I determined to know nothing among you save Jesus and him Crucified."

But Christianity meant more to Paul than a great Leader. It meant the one Cause commanding his every energy, big enough to encircle the world. "I am already under obligations alike to Greek-speaking races and to others, to cultured and to uncultured people. . . . For I am not ashamed of

the Good News. It is God's power which is at work for the salvation of every one who believes—the Jew first, and then the Gentile." (Romans 1:14, 16.) "In that new creation there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor freeman, but Christ is everything and is in all of us." (Colossians 3:11.)

Paul found in Christianity a cause which gave play for the best of his lesser loyalties and gave a single commanding purpose to his life.

The secret of Paul's loyalty

We sometimes puzzle ourselves as to the meaning of the words of Paul:

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.—Galatians 2:20.

"Union with Christ, living in Christ"—these are often terms of empty meaning because we have never translated them into the language of our own day. The significance of these words comes to us not so much from definition, as from seeing them embodied in actual living. If we do not know what it meant to Paul to have Christ live in him, we may understand it as we see what Paul suffered for the sake of Jesus and the Cause to which he had given his life.

"Five times have I got forty lashes (all but one) from the Jews, three times I have been beaten by the Romans, once pelted with stones, three times shipwrecked, adrift at sea for a whole night and day; I have been often on my travels, I have been in danger from rivers and robbers, in danger from Jews and Gentiles, through dangers of town and of desert, through dangers on the sea, through dangers among false brothers—through labor and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold and ill-clad, and all the rest of it. And then there is the

pressing business of each day, the care of all the churches." (II Corinthians 11:24-28.)

As we read, the meaning comes to us more clearly. Everyone of us has known some friend for whom he would make the greatest sacrifice and count it as nothing because of the joy of that friend's understanding sympathy. Everyone of us has gone on to greater achievements than we could ever have known alone, because we would worthily represent our friend until it seemed the deed we did was not ours, but the very deed of our friend. Such a friend was Christ to Paul. With unfaltering loyalty he looked into the face of his Friend when the long years of his work drew to a close. "That indeed is the reason why I suffer as I do. But I am not ashamed, for I know in whom my trust reposes, and I am confident that He has it in His power to keep what I have entrusted to Him safe until that day." (II Timothy 1:12.)

Just as loyalty to a great friend makes possible achievements greater than could otherwise come because the very spirit of the loyalty of our friend has taken possession of us, so through loyalty to Jesus Christ His spirit takes hold of our very lives, and in His friendship we achieve as would be otherwise impossible.

The rewards of loyalty

The fullest joy in a great cause comes to those who do not tread the path alone, but who know the friendship of their leader, and the friendship of many other folk with whom they share willing, practical, and thorough-going devotion to the cause which has challenged all their best. The greatness of his loyalty won for Paul many such friends; and the joy of his life was realized in their loyal devotion.

There was no greater reward he could wish for his friends than that they might with all God's people indeed share in friendship with Christ. "I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundations strong, in love, you may

become mighty to grasp the idea, as it is grasped by all God's people, of the breadth and length, the height and depth—yes, to attain to a knowledge of the knowledge-surpassing love of Christ." (Ephesians 3:17-19.)

The man who knew the "knowledge-surpassing love of Christ" and remained faithful through all his days, could write in triumph as he faced the wrath of Rome! "I for my part am like a drink-offering which is already being poured out; and the time for my departure is now close at hand. I have gone through the glorious contest; I have run the race; I have guarded the faith. From this time onward there is reserved for me the crown of righteousness which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who love the thought of His Appearing." (II Timothy 4:6-8.)

Christian loyalty

Christianity, of all causes, is incarnate in the person of its founder, Jesus Christ. Other religions have had great founders, but they have never brought a satisfactory revelation of God. The followers have realized the presence of the supernatural; but in their attempts to personalize His deity, they have made images; in their effort to show Him as powerful they have multiplied gods to the millions; in their striving to show His wonderful character they have frequently made their gods grotesque, with many hands and many heads.

The tragedy of most non-Christian religions has been the baffled groping of men, striving to make God real and personal. "While Paul was waiting in Athens, his spirit was stirred within him when he noticed that the city was full of idols." Standing in the center of the Areopagus, where he could see the temples on every side, he said: "Men of Athens, I perceive that you are in every respect remarkably religious. For as I passed along and observed the things you worship, I found also an altar bearing the inscription, 'To an Unknown God.' The Being, therefore, whom you, without knowing

Him, revere, Him I now proclaim to you. God who made the universe and everything in it caused to spring from one forefather people of every race that they might seek God, if perhaps they could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in closest union with Him that we live and move and have our being." (Compare Acts 17: 16-28.)

Not even the great Hebrew prophets, close as was their touch with God, ever really brought to the people the fullness of the revelation of the Father. Some of them thought that God was the God of all nations; but most of them clung tenaciously to the idea that other peoples could find Him only through the doorway of Israel: that He was the Father, and the Father of all people, was never fully understood until Jesus Christ walked among men.

Certain of the greatest prophets had tried to make the people think of God as real; but more and more as they considered His greatness and majesty and might and glory, He became to them an "absentee Lord," living in some "sky parlor of the universe" and far removed from the call of human need. But Jesus made God so real that we can feel toward Him as toward a father, that we can think of Him as of a friend. Jesus made us understand that the influence of God is as real as that of friend upon friend, but as great as the Eternal.

Christianity, more than any other cause, gives a unifying purpose to the life which makes a place for every worthy action. There are many conflicting causes in the world; but the enterprise of Jesus absorbs all lesser loyalties. It becomes the conscience, the ideal by which action is tested. Instead of being self-centered, the man becomes Christ-centered. Instead of following personal pleasure and profit, he gives himself in loyalty to the enterprise of God in the world.

Many an editor thinks of his paper only as a medium for selling the people the kind of news they want; but the Christian uses his paper as the means of serving the cause of Christian public opinion.

Many a lawyer thinks of the bar only because of the fees which he may earn; but the Christian uses the law to serve the cause of justice and help bring in Jesus' Kingdom of righteousness on earth.

Many a student goes to college in order that later he may win position or fame; but the Christian is preparing to take his part in the great world enterprise of the Kingdom of God.

"What is your business," a prominent social worker asked a foreigner. "My business is mending shoes," he replied, "but my calling is an 'anarchist propagandist.'" Paul's business was that of a tentmaker; his calling was the high calling of God in Christ Jesus.

SUGGESTIONS FOR THOUGHT AND DISCUSSION

What is the importance of loyalty?

Why do we admire loyalty?

If loyalty were eliminated, what changes would it make in business? in the life of the home? in the life of the nation?

How far is loyalty essential to achievement?

What place has loyalty in the life of the college?

What are the essentials of loyalty?

What is loyalty?

What are the characteristics of a worthy cause? How far does the character of our cause determine the greatness of our achievement?

What is the relation of a person's ideal to his cause?

Has a cause ever succeeded without leaders? Why are they necessary? What are the characteristics of a worthy leader?

What is the relative importance of a cause and a leader in the development of loyalty? To what extent can we be really loyal to a person who has no worthy cause?

What is the test of a person's loyalty?

What is the secret of loyalty to a cause?

What is Christian loyalty?

What are the characteristics of the cause of Christianity which won the allegiance of a Paul? What are the characteristics of the Leader of Christianity that won his devotion? To what extent are these characteristics such as command devotion and loyalty today?

What were the characteristics of the Christian loyalty of Paul?

In what respects does Christian loyalty differ from that of non-Christian religions? from the loyalty of the Old Testament?

What relation to Christian loyalty has loyalty to one's business or profession? loyalty to college? loyalty to other worthy causes?

How is Christian loyalty possible? What was Paul's secret? What characteristics of a loyal friendship are found in Christian loyalty?

What are the rewards of Christian loyalty?

What opportunities are there in our college for the expression of Christian loyalty?

CHAPTER XII

STUDENT INITIATIVE AND THE COLLEGE IDEAL

DAILY READINGS

The college, like an individual, has characteristics of its own; a character by which it may be judged. Like any individual, this character is moulded by the ideal of the college itself, and this ideal may change from time to time. The ideal of the founders of the college is set forth in the charter and but very seldom referred to. The ideal of the present Board of Trustees and faculty is stated in the catalogue.

1. *By whom is the college ideal really determined?* Many factors help to determine the ideal of the college—the teaching in the classroom, the personal influence of professors, the impact of churches and other organizations in the town, the traditions of the institution itself. In many a college you can conjure with the sterling Christian character of some former president or professor, long since dead, whose influence is still a benediction.

But in the last analysis students make up the college; the present realization of the college ideal is in their hands. College ideals become actual only to the extent that they are embodied in the life of the student body.

Paul recognized how any cause or institution is thus represented by its members. When his character and mission were attacked, he appealed as his justification to the people who had joined the church he established:

"Do we need, as some do, letters of recommendation to you or from you? Our letter of recommendation is yourselves—a letter written on our hearts and everywhere known and read. For all can see that you are a letter of Christ entrusted to our care, and written not with ink, but with the Spirit of the ever-living God—and not on tablets of stone, but on human hearts as tablets." (II Cor. 3:1-3.)

How far is the life of the present student body carrying out the ideal of our college?

2. *How is the college ideal expressed?* The ideal of the corporate life of any community is expressed in public opinion. We all recognize the power of such public opinion. The complex interests and the varied forms of life in the average town make it more difficult to secure any united public opinion for the community; but in most colleges the common work and the social pressure of the close community life creates a corporate life in which public opinion is very potent.

The power and the influence of a common purpose and ideal was well illustrated in the early days of Christianity.

And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the apostles' feet.—Acts 4:32-37.

The "community of goods" grew out of the unanimity of purpose and conviction of this early community.

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In most colleges the united purpose and conviction, while manifesting itself very differently from this early Christian body, is also felt. The patriotism is expressed in that indefinable, but well-recognized "college spirit"; its ideals find embodiment in the traditions and customs; there is a public opinion in every college which must be reckoned with. This will of the student body—shall we call it the good will?—is the expression of the college ideal.

What does the public opinion in our college show to be the ideal of the student body?

3. *What makes possible an ideal for all the college?* The college has various organizations and activities which express forms of the community life and represent sections of the student body. The athletic association rallies the athletic interests; the college paper helps mould community opinion; and there are many other organizations.

If the interests of any one of these organizations or activities bulks larger in the minds of its members than the interests of the college as a whole, then the college is a collection of organizations and not a corporate body with a common purpose. There are colleges so divided into cliques that loyalty to the college is lost. There are colleges so engrossed in the varied interests of a city that even the college spirit is difficult to maintain.

In writing to a powerful and prosperous church, where there was a tendency to pull apart, Paul gives a striking illustration of the disaster of disunion.

For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the

body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.—I Cor. 12:14-26.

4. *What is the relation of student initiative to the college ideal?* To what extent does student action perpetuate or modify the character of the college?

College customs and traditions are rightly regarded with respect because in general they are the expression of the college ideals of the past. Because of the character of its citizens and the periodic changes of its population, the customs of the college community are open to constant review and criticism. Those courageous spirits who have undertaken to elevate the traditions in an institution have found less tenacious opposition than they would have found had they attempted to do the same thing in some settled community. Every person acquainted with colleges knows some example of a complete transformation of the college ideal within a student generation.

We are all familiar with the influence of public opinion on law enforcement. Good laws become inoperative without the support of the people. So in the college seemingly impossible things are accomplished when supported by the force of student initiative.

Is this true of our college?

5. *What is the relation of student initiative to the Christian life of the college?* Public opinion anywhere may be Christian or non-Christian. Quite as powerful as that very indefinite but real "college spirit" can be the Christian spirit in a college. Is it a small asset to any college that it is dominated by a disposition to respect religion and to give high appreciation to such personal qualities as purity, honor, and justice. Is not this the atmosphere in which to train students for the service of the nation?

Where the college spirit is antagonistic to religion the most earnest efforts for righteousness and honor have frequently failed.

Some colleges have taken for their goal, not here and there a student won to the Christian life, but an entire college dominated by Christian ideals.

Is this an impossible achievement?

Christianity from the early days showed its power to create an atmosphere in which fraud and superstition languished:

"Many also of those who believed came confessing without reserve what their conduct had been, and not a few of those who had practised magical arts brought their books together and burnt them in the presence of all. The total value was reckoned and found to be 50,000 silver coins. Thus mightily did the Lord's Message spread and triumph! . . . Now just at that time there arose no small commotion about the new faith. There was a certain Demetrius, a silversmith, who made miniature silver sanctuaries of Diana, a business which brought great gain to the mechanics in his employ. He called his workmen together, and others who were engaged in similar trades, and said to them, 'You men well know that our prosperity depends on this business of ours; and you see and hear that, not in Ephesus only but throughout almost the whole province of Asia, this fellow Paul has led away a vast number of people by inducing them to believe that they are not gods at all that are made by men's hands. There

is danger, therefore that this our trade will become of no account.'” (Acts 19:18-20, 23-27.)

Has it the same power today?

6. *To what extent is some organized form of corporate life necessary to the realization of the college ideal?* Organization is always necessary for any united expression of public opinion. Public opinion may be said to exist only where there is an opportunity for expression. Indeed, the term “public opinion” implies united interest and action. We all know the effectiveness of student mass meetings in stimulating a loyal college spirit. Some colleges, uninterested in the religious value of a chapel service, have nevertheless established a weekly or daily assembly for the sake of college unity. Paul emphasized the need of such unity of action in his letter to the Ephesian Christians.

“And He Himself appointed some to be Apostles, some to be Prophets, some to be evangelists, some to be pastors and teachers, in order fully to equip His people for the work of serving—for the building up of Christ’s body—till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ. So we shall no longer be babes, nor shall we resemble mariners tossed on the waves and carried about with every changing wind of doctrine according to men’s cleverness and unscrupulous cunning, making use of every shifting device to mislead. But we shall lovingly hold to the truth, and shall in all respects grow up into union with Him who is our Head, even Christ. Dependent on Him, the whole body—its various parts closely fitting and firmly adhering to one another—grows by the aid of every contributory link, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love.” (Ephesians 4:11-16.)

Students in various colleges have organized themselves, either through student self-government or in less formal ways,

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to make effective the general will of the student body. Christian students have banded themselves together with a common purpose, to represent the Christian life of the college and to make its spirit Christian.

7. *What is the responsibility of each student to the college?*

As never before in his life, a college student is a citizen, a member of a college community, where he has the opportunities and obligations of citizenship. Not only are there laws to be obeyed and customs to be followed; but increasingly he must assume the responsibility connected with the various organized forms of the college community life. Indeed, the maintenance of the college corporate life depends upon the enthusiastic participation of every student in all corporate activities.

As in other communities, there will always be in the college individual leaders who are giving their best in an effort to raise the ideals of the group. The first duty of the college citizen, as of the citizen of the nation, is loyally to line himself up with such movements, and permanently to secure to the institution these high ideals by helping to build them into the student code.

A student cannot consider himself an individual alone. He is a representative of his college. In a very real sense his college is judged by his actions. An undergraduate from Oxford is known as an Oxford man; and it will be the same with us. We shall find it difficult to dissociate ourselves from our relationship to our college.

Jesus recognized this representative character of His followers. He dared to let His cause be judged by those who had been associated with Him.

Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Am I worthily representing my college?

STUDY FOR THE WEEK

Every form of corporate life comes to have a character or reputation by which it is known. Some business firms have gained such an enviable reputation that the firm name is retained even when the ownership changes. We all know how difficult it is for any organization to live down a bad reputation, and what an incentive it is to an organization to live up to a good reputation. This character or reputation does not mean that every member connected with an organization agrees at every point or always lives up to the ideal of the whole. But there is a dominant character which rises out of the united conviction and action of the individual members. A real community implies such common aspirations and common interests. The more individuals share each other's lives in a common pursuit, the more it may be said that they form a community.

The Church has always been judged by its members. There have been those who have grossly misrepresented it, and brought upon it the scathing, and oftentimes justified, criticism of those who were unsympathetic with its ideals. But its growth throughout the centuries has been possible because a majority of its members have really lived out the life of God, and because its dominant influence has been for justice and righteousness and truth in the world. Thus has the faith of its Founder been justified.

Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

College community loyalty

Most colleges are real communities. There is a great sharing of life. There are common meals and dormitories and assemblies and organizations, not to mention classes. The students read the same college paper, cheer the same cheers, and sing the same songs. Inevitably the student body will

express in its traditions certain clear-cut ideals. The influence of the founders of the college, of the president and the faculty, of the college generations who have gone before, will play a large part in determining the direction of these aims; but their final realization is all in the hands of the undergraduates. There grows up a public opinion passing on all sorts of questions, which shows the dominant drift and thought and feeling in the institution.

What is our obligation to these various forms of community life? Are we disloyal to the college when we fail to do our part? This college world, with its laws and customs, with its politics and its business organization, with its dramatics and its press, is our commonwealth where we count more as individuals than ever before. It is not enough for us to live well unto ourselves. We have a definite duty to the general life of our community. The college offers us examples of most of the types of organizations in which we shall need to take our part after graduation. Why not begin to learn their value now? There will be laws and customs we shall meet in the outer world; then, as now, it will be our duty to obey or change them. We shall have to measure our powers of mind and body against others in the years to come; there is no time to begin like the present. Eagerly, then, do we enter the fray, ready to put aside the immediate search of our own interests, ready to sacrifice for the purposes of our community.

But there can be no college ideal where the student body is divided up into cliques. Each clique may have some idea of its aims, but there is no united effort, for there is no common interest and no common life. Where the well-being of the small group is put before the well-being of the college; where the college is simply made up of a great mass of individuals, "college spirit" and college ideals vanish.

College traditions

How is it possible to maintain a genuine public spirit in all the colleges? Traditions help to mould character. Where they are indifferent or destructive, they are to be attacked.

But we all have to learn the lesson that a tradition is a social fact. It was never built up by one man alone, and consequently the most effective method of modifying tradition is by united action. A wise use of the college press, of college organizations, and other social agencies,—these will be found to be the quickest means of eradicating an evil custom, the surest method of replacing it by one that makes for the highest ideals.

Movements to change tradition come up repeatedly in every college. What is the responsibility of each of us at such a time?

Though there are college customs that point to very low ideals, in the main our colleges in North America have such lofty aims that most of us fail to live up to them. It is a part of our task to be worthy of the college of which we are members. How often have we heard such words as these: "Did he come from —— college? Then I don't think much of that college." Somehow or other we blame the college where we hesitate to blame the student's home town or his family.

United student action

How can student initiative be made effective? Some colleges have considered it wise to encourage the formation of student government. Others have used more informal methods. But it has been found necessary to have some method of registering and developing public opinion on questions of first importance in the life of the undergraduate body. Action in such cases insures that the spirit of the community will be in sympathy with laws passed for its government, thus assuring obedience that comes from free consent.

College Christian spirit

How can a Christian spirit for all the college be assured? The Christian Associations are simply voluntary organiza-

[XII-s] STUDENT STANDARDS OF ACTION

tions of students, banded together to register and develop Christian public opinion in the college. How many of us have ever stopped to wonder why some students seem to oppose the firm establishment of Christian ideals in the corporate life of their institution? This simply means that in the name of Jesus students are seeking to live out on the campus and make real in the life of the college purity, justice and truth, brotherliness as against selfishness, real sacrifice and service. *Who would not be proud of a college with a Christian ideal?*

What is my ideal as a Christian student?

Jesus Christ has called me to a life of loyal devotion to Him and His cause. *Have I given myself to Him unreservedly?*

Jesus Christ has trusted me worthily to represent Him in the college. *Am I always on the side of the noblest Christian aspirations of the college life? Am I putting forth every effort to make dominant through the entire college the highest Christian ideals?*

SUGGESTIONS FOR THOUGHT AND DISCUSSION

What determines the character of an organization or community?

By whom is the reputation of a business firm formed? of a social organization?

How far is it fair to judge the Christian church by its members? What has determined the effectiveness of the church?

How far has a community a character? What effect upon its character has its ideal?

How can an organization with members of diverse convictions have a common ideal?

What is the relation of student initiative to the college life?

What obligation does citizenship in the college community entail? How far does the college offer opportunities to train for future citizenship?

What characteristics of the college community tend to give it a unified life?

When is an ideal for all the college possible? What is the effect of college cliques upon such a community ideal?

What factors enter into the formation of the college ideal? How far do students determine it?

What is the difference between college public opinion and the college ideal? How is public opinion in the college formed? How is it expressed?

What is the relation of college traditions to the college ideal? What responsibility has each student to the college traditions? How long should a college tradition be respected?

To what extent is some organized form of the life of students necessary to the realization of a college ideal? What are the advantages and disadvantages of student self-government? How far does it insure respect for the authority and government of the college itself?

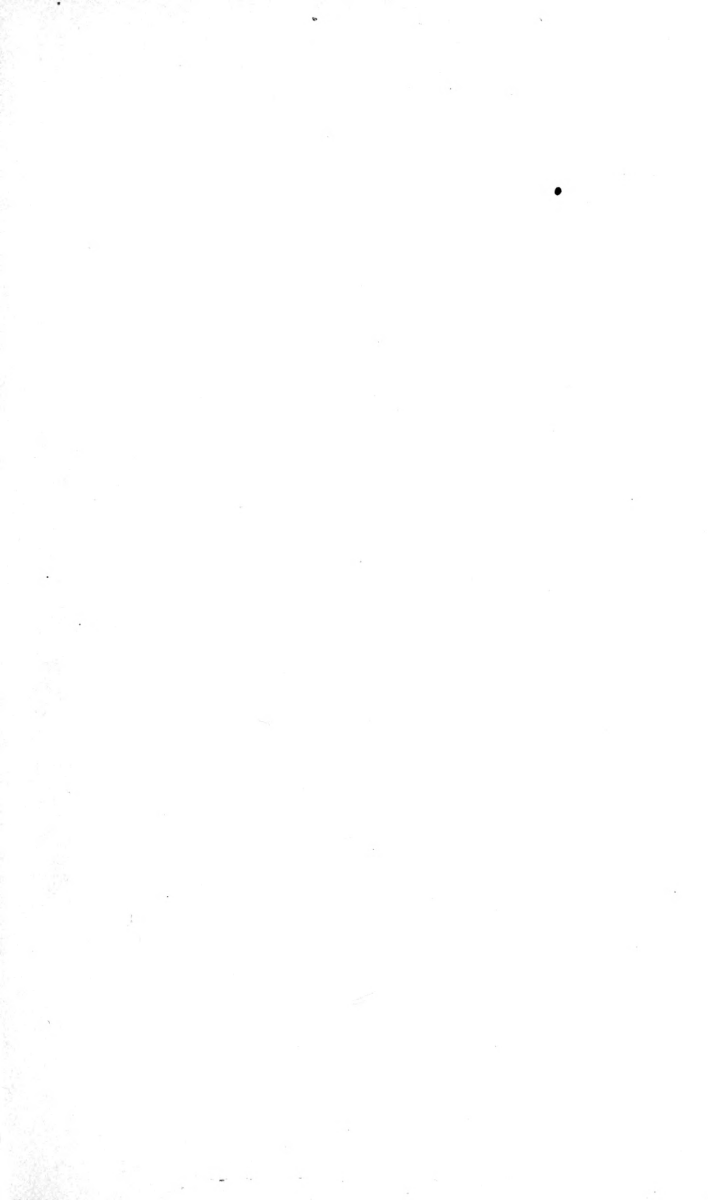
To what extent is some voluntary student Christian organization necessary to a Christian spirit dominating all the college? What changes would you suggest in the Student Christian Associations which would make them more effectively such organizations? Who determines the character of the Christian Association in any college?

How far is Christianity necessary to the highest ideal for the college?

What is my ideal as a Christian student?

What am I going to do about it?









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